

THE Spirit of Missions

Vol. LXXXV

OCTOBER, 1920

No. 10

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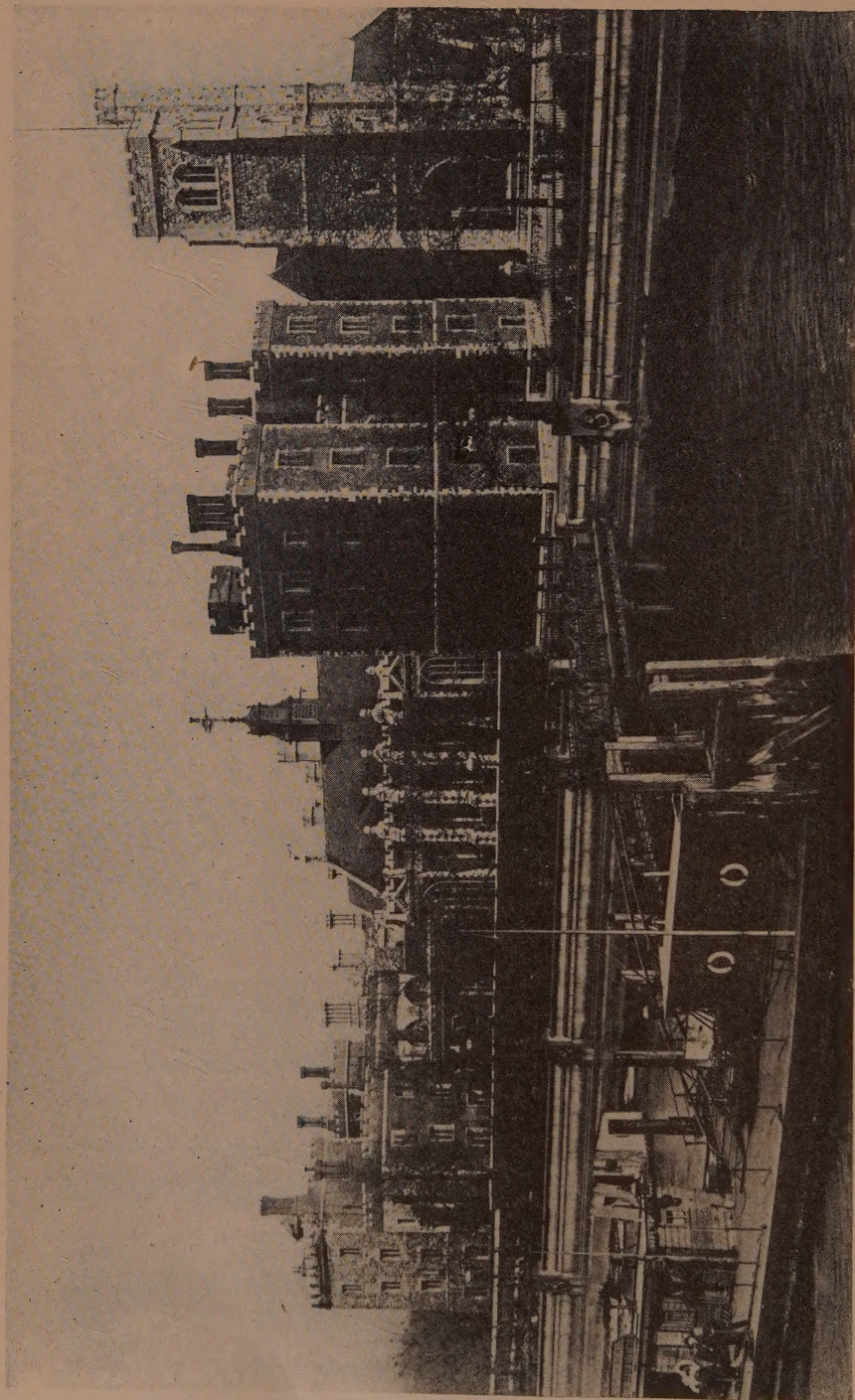
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LAMBETH PALACE, THE LONDON RESIDENCE OF THE ARCHBISHOP OF CANTERBURY
The tower at the right belongs to Lambeth Parish Church. In the center is the great hall or library where the Conference was held

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXV

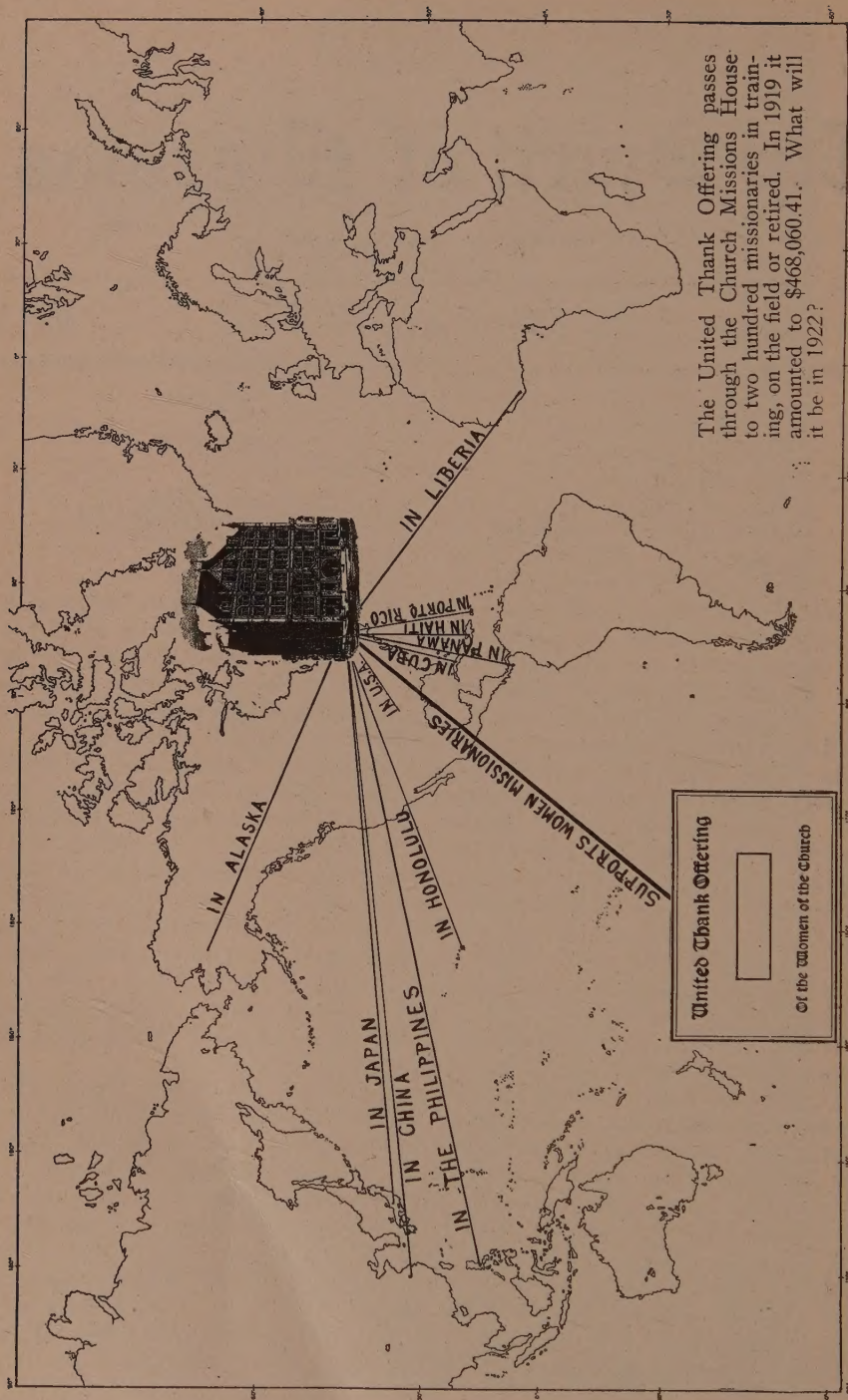
October, 1920

No 10

THE PROGRESS OF THE KINGDOM

THIRTY-ONE years ago the United Thank Offering was begun at the suggestion of Mrs. R. H. Soule, then living in the diocese of Pittsburgh. It has been formally presented eleven times. It will be presented next in Portland, Oregon, in 1922. These facts have been given again and again in minutest detail in one or another publication of the **The United Thank Offering** Woman's Auxiliary and so need not be repeated at this time. The purpose of this particular issue of **THE SPIRIT OF MISSIONS** is not so much to give a history of the United Thank Offering or to forecast its future. Rather we would emphasize its tremendous value in the present and its interest in the world of today. The articles are to be taken simply as examples of the sort of work your representatives are doing, for the kind and scope are as varied as the number of workers. Owing to delay in the mail, China (with the exception of Dr. Glenton's article) and Japan are not represented. There are, however, forty-nine United Thank Offering representatives in China today and twenty-three in Japan. Miss Ashhurst's and Miss Peters's articles will be of special interest as they represent two of the four points to which the last United Thank Offering gave five thousand dollars apiece.

Through the Church Missions House as a centre the United Thank Offering goes to eleven countries (including the continental United States as one) to support two hundred missionaries in training and at work or retired. Beside this it has erected buildings in many places and has endowed the bishopric of Alaska—all of which are of distinct value today. A glance at the chart on the following page will give an idea of the widespread influence of the United Thank Offering. Every individual contribution has its part in forwarding the whole. Every prayer for God's blessing on the gift must of necessity include all that the gift includes. In the Providence of God you in your parish—either in this country or in the mission field itself—touch every one else who has any connection whatever with this great *united* offering.



OUR COVER AND A BIT OF HISTORY

ON the cover of this issue we give a reproduction of the historic almsbasin in which the offerings of the Church are placed at General Conventions. In it every Thank Offering of the Woman's Auxiliary has been presented at the altar, but comparatively few of the members of the Auxiliary have had the opportunity of seeing it. As a work of art it is beautiful, but its value lies even more in its history.

In June, 1852, Bishops Delancey of Western New York and McCoskry of Michigan, accompanied by the Reverend Dr. Wainwright of New York, secretary of the House of Bishops, went to England at the invitation of the Society for the Propagation of the Gospel, to represent the Church in America on the occasion of the third jubilee of the venerable society. They had a most enthusiastic reception and were the guests of honor at gatherings all over the land. On the afternoon of June 21st they found themselves at Oxford, where, in the gardens of Exeter College, a large number of "Bishops, Noblemen, Clergymen, Masters, Tutors, Fellows, Graduates and Undergraduates" were assembled to meet them. The newspapers of the day gave an imposing list of the nobility and notabilities present, among whom were Dr. Pusey and Chief Justice Coleridge.

The Regius Professor of Divinity, prefacing his address of welcome with the words, "It was the ancient custom of this great university that guests should bear with them from its walls some little memorial of the joy with which their visit had been welcomed", asked them to take back with them this almsbasin as a gift from "various members of the University of Oxford" to the Church in America, "which", said Dr. Jacobson, "we venerate and love, as so nearly related to our own Church".

The bishops were so taken by surprise that they were almost unable to make fitting response and acknowledgment of the gift. Bishop McCoskry, who was received with loud manifestations of applause, said, "I cannot find words to express my feelings on this occasion—for this unexpected and beautiful testimonial of affection—not to us, but to the Church we represent, and as its humble ministers we receive it. But there has been a still stronger gift received by us, for a deep impression has been made upon our hearts, an impression which no time can efface".

It was indeed a noble gift. The almsbasin is about twenty-two inches in diameter. The border is silver-gilt, beautifully chased. The center panel, of solid gold, shows the offering of the Magi. On the face is the inscription:

*Ecclesiae Americanae
Dilectae in Christo
Oxonienes
1852*

On the reverse are the words, "This dish, weighing 80 oz., 12 dwt., was made to receive a chased medallion of unknown assay".

Since this almsbasin has been in our possession it has been used to receive all the United Offerings of the Woman's Auxiliary, from the first of a little over two thousand dollars made in the Church of the Holy Communion, New York, in 1889, to that splendid gift of nearly five hundred thousand dollars laid on the altar of Saint Paul's Cathedral, Detroit, last October, a total of considerably over two million dollars. The United Offering has been gathered by the work and the prayers of women all over the world, of many races and kindreds and tongues, and has made possible the consecration of many lives to the Master's service.

APPEAL TO ALL CHRISTIANS

THE following *Appeal to all Christian People* was issued by the archbishops and bishops of the Anglican Communion recently assembled in conference at Lambeth Palace:

We, archbishops, bishops metropolitan, and other bishops of the Holy Catholic Church in full communion with the Church of England, in conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world today. On the one hand there are other ancient episcopal communions in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal communions, standing for rich elements of truth, liberty, and life, which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical and spiritual. We cherish the earnest hope that all these communions, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the Body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians" within whose visible unity all the treasures of Faith and Order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

Appeal to All Christians

V. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:—

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian Faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole Body.

VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole Body in the apostolic rite of the laying-on of hands, and the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that for all the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which He prayed.



THE SANCTUARY OF MISSIONS

HOLY offerings, rich and rare,
Offerings of praise and prayer,
Purer life and purpose high,
Clasped hands, uplifted eye,
Lowly acts of adoration
To the God of our salvation;
On His altar laid, we leave them:
Christ, present them! God, receive them!

Homage of each humble heart,
Ere we from Thy house depart;
Worship fervent, deep and high,
Adoration, ecstacy;
All that childlike love can render

Of devotion true and tender;
On Thine altar laid, we leave them:
Christ, present them! God, receive them!

To the Father, and the Son,
And the Spirit, Three in One,
Though our mortal weakness raise
Offerings of imperfect praise,
Yet with hearts bowed down most lowly,
Crying, Holy! Holy! Holy!
On Thine altar laid, we leave them:
Christ, present them! God, receive them!

—J. S. B. Monsell.



RESOLVED: That to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give themselves or of their substance to the work of the Master in the mission field.



OUR Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.



OLORD, our Heavenly Father, we pray Thee to send forth more labourers into Thy harvest, and to grant them Thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as Thou hast given to them. Accept from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of Thy Kingdom, through Jesus Christ our Lord. Amen.



ALMIGHTY GOD, Whose compassions fail not, and Whose loving-kindness reacheth unto the world's end; we give Thee humble thanks for the great things Thou hast done and art doing for the children of men; for opening heathen lands to the light of Thy truth; for making paths in the deep waters and highways in the desert; for the coming brotherhood of nations; and for planting Thy Church in all the earth. And we beseech Thee, fill our hearts with gratitude for this Thy goodness, that henceforth we may labour more abundantly for the advancement of Thy Kingdom; through Jesus Christ our Lord. Amen.

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We Join Our Unfeigned Thanks





OUTSIDE THE LIBRARY OF LAMBETH PALACE

LONDON, LAMBETH AND LORDSHIPS

By Bishop Burleson

AS I sit on the deck of the *Finland*, two days before reaching New York, an insistent conscience reminds me of a promise made to THE SPIRIT OF MISSIONS that I would share with the readers of that periodical some portion of my experiences at the Lambeth Conference.

Anything like an exhaustive, or even an orderly, statement would be impossible; the time was too full, the experiences too unusual, and the succession of events too kaleidoscopic. It will take some time even to catalogue and evaluate impressions, and it is far too soon to begin to weigh results. But certain things stand out, like

sentinel peaks in a bewildering landscape. To them I shall address myself. I.

The first is *England's need of America*. I mean not simply a felt and expressed desire on the part of England herself for our aid and co-operation, but a need that exists, and would exist, even if not recognized. It was my increasing conviction that England cannot satisfactorily solve her problems apart from us, and that this is the opinion of her leaders. England will go on, of course, because she must, but they do not wish to go on alone; and if they do so go the whole world will be the loser.

London, Lambeth and Lordships

England is far more shaken by her terrible experience than most of us imagine. It is the nature of that nation to hide her wounds, but one need not look far beneath the surface to find them. May I add that, in the very nature of things, England has far more world-consciousness than we, and realizes—as we do not—the futility of an attempt on the part of any modern nation to exist in isolation, or to be a mere onlooker in the arena of the world's events. It is high time that we forgot "the ancient grudge"—disseminated in prejudiced histories and nourished by misconstructions of motive—and took our place frankly but independently by the side of this greatest force for liberty and law which exists in the modern world.

On a dripping day in late July we gathered in the great Central Hall, near Westminster, for the unveiling of the statue of the greatest American, which stands in rugged grandeur looking out with brooding eyes toward the ancient abbey where England's dead are lying, and the Houses of Parliament where her living statesmen face the problems of a new day. Lord Bryce acted as chairman, Elihu Root made a noble address, and Lloyd George followed him, accepting the statue on behalf of England, in a most discriminating and penetrating speech. His last sentence ought to carry across the Atlantic. He said: "Standing on this platform, and in this presence, I wish most solemnly to say that a broken and a bleeding world cries out for help to the America of Abraham Lincoln."

II.

One must not fail to speak, however briefly, of the outward features of the Lambeth Conference. The wonderful opening service at old Canterbury fell on one of the few fair days which marked our stay. In this cradle of English Christianity, surrounded by the historic memorials of a

mighty past, two hundred and fifty bishops—representing not England or America, or both, but the whole world—gathered in the glorious old cathedral, hard by the grave of Augustine—and the site of a British Christianity existing before Augustine—and heard the archbishop, sitting in Augustine's chair, deliver his opening message to the greatest company of bishops which ever gathered in that ancient shrine. Hardly less memorable was the service the following day in Westminster Abbey, when amid the tombs of England's kings and the memorials of the mighty dead—both ours and theirs—we pledged ourselves anew to serve the needs of this tremendous day with a fuller measure of devotion.

III.

From such scenes as these we went to our deliberations in the quiet library at Lambeth, where we sat, day after day, under the wise and sympathetic presidency of the great archbishop, and formulated statements of principle and policy which must be far-reaching in their effects. Of these I must give one or two examples. Beyond doubt the resolutions on reunion, with the accompanying "Appeal to all Christian People" will command attention beyond all other utterances of the Conference, both because of the vital interest so widely felt in this subject and the really new ground taken in this declaration. I hope the appeal may be published in the issue wherein this letter appears (see page 622) and that every reader will give it most careful consideration. It is worth noting that the committee which prepared the report was the largest ever appointed—seventy-four in number under the chairmanship of the Archbishop of York—and that after sitting continuously for two weeks they reached a *unanimous* conclusion. Also that the Appeal was finally passed by a practically unanimous vote of all the bishops, under conditions which seemed to breathe the presence of that

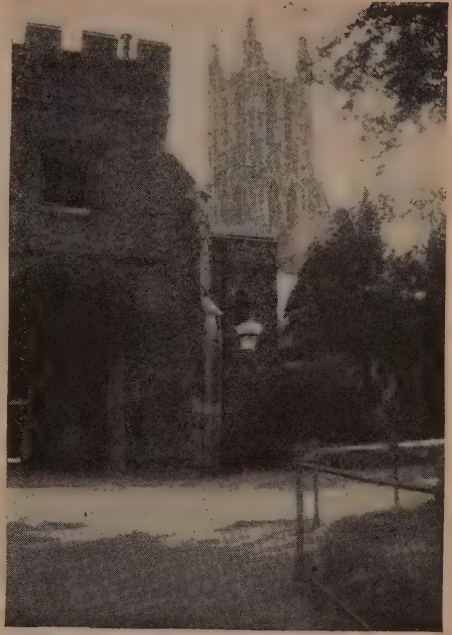
Spirit which "maketh men to be of one mind in an house".

Other matters which have a missionary bearing appeared in the reports of various committees. It is significant that resolutions were adopted looking to the reorganization of England's missionary methods so that control might pass from the missionary societies to the general Church, much on the line adopted by our great missionary convention of 1835. The need of developing an indigenous episcopate, and self-governing and self-propagating national Churches, was strongly emphasized.

In the matter of the ministry of women a great forward step was taken, not only in declaring that women should have in the Church all rights which pertain to laymen, but also in providing for an ordained order of deaconesses to be recognized as a constituent part of our ministry and charged with definite administrative functions.

The report and resolutions on marriage and morals will help to strengthen the hands of all our ministry in dealing with the insidious evils so alarmingly prevalent in our day. It is marked by a definite upholding of the Church's law of marriage, a plain pronouncement of the binding obligation on both men and women of a single standard of morality, and a clear call to parents that they safeguard their children by giving them wise and timely instruction upon the mysteries of life.

One is tempted to go on to tell of other matters of deep interest and large importance which were discussed and decided, but these must suffice. The doings of the Conference could not be fairly dealt with in a less space than that of the encyclical letter, which will soon be in the possession of those who read this, and which should have the earnest and prayerful consideration of every member of the Anglican Communion.



Tower of Canterbury Cathedral and Old Gateway

IV.

And now a word about Lordships. They are not nearly so lordly as one might have expected, and in the Conference at least, the youngest suffragan from the colonies or America found equal place and hearing with the "prince bishops" of London, Winchester and Durham. They live in palaces, of course; but because they have them, and not always because they *want* them. At any rate, one is glad to remember that the three conspicuous episcopates of England—Canterbury, York and London—are filled by men of such Christian simplicity and apostolic consecration as Davidson, Lang and Ingraham. May it ever be so!

And we American bishops are coming back, strengthened and inspired by the comradeship of our brethren, with a deeper sense of the unity and the responsibility of the Anglican Communion, but not much puffed up by having been, for a season, called "My Lord"!



THE IGOROT TOWN OF BONTOC
The building in center with white roof is the girls' school; to the left of it is the boys' school



DEACONESS ROUTLEDGE AT HER DESK

AMONG IGOROTS IN THE PHILIPPINES

By Deaconess Margaret Routledge

MANY people are, I find, hard to convince that it is anything but a very lonely life the missionary must live in a native village in the mountains of Luzon with only Igorots for neighbors. Experience proves the error of the supposition. The truth is that loneliness is seldom thought of, and not for one hour of my four years' residence in the village of Tukuran have I wished to be elsewhere, or busy with other work. Life is not one long sweet song, but it is a life of service, full of opportunity for every day of the year. The simple, needy people soon occupy a large place in one's heart—a sort of feeling exists that we have always known each other and been friends—and the love that gladdens us, and them, is surely a gift from the God of love to all who give themselves for His work. In various ways there are abundant compensations for having made the venture to

live and work in this distant part of the vineyard.

Holy Cross Mission, Tukuran, is one of the outstations of Bontoc, situated four miles to the north of it. The mission was put here at the people's own request. They gave the land and helped in the erection of a simple, though strong and spacious, building which answers for both church and school. Later a house was built for the native teacher, another for the caretaker and his family, and a comfortable cottage for the resident missionary. These buildings are on a hill overlooking the village, and in a general way the small compound is a constant gathering place for the inhabitants, who number about eight hundred. They never tire of its precincts, and are always welcome to come and be entertained, instructed, edified in every conceivable way. On their way to work they go by the



WOMEN PLANTING RICE

mission. The main trail passes my door and then branches off in different directions to the rice fields. In the early morning hours the procession begins, and few of them are in too great a hurry to pay a call. Many and varied are the requests, coupled with the calls. Flesh wounds to be dressed, bodily ills attended to, pipes lighted, matches, tobacco, calico, beads, exchanged for rice, bananas, *camotes*, etc.

Everybody works in the fields, especially the women and girls; and owing to the unfavorable agricultural conditions of the country they often have to work very hard for barely enough to eat. The crops of rice and *camotes* have to be carried from field to storehouse on the heads of women and the shoulders of men. In the evening, as they return from toil, they often deposit these very heavy burdens in front of my house and sit down for a while to rest. This gives opportunity for conversation, and oftentimes for a bit of instruction in the things they ought to know. A few Victrola records afford them the wildest amusement, and they fain

would turn the mysterious box inside out to discover where the vocalist is hidden. The novelty of all house furnishings greatly excites their wonder.

As the weighty baskets are replaced on their heads the usual parting word is an inquiry when the church service will be. Special pains are taken to impress the day and hour upon their minds so they will not forget. In addition a bell rings out the call to worship, when the priest comes from Bontoc for our regular service and celebration of the Holy Communion. If work is not too urgent the congregation is generally good. A few men, several women, many more girls and boys. We all take seats on the floor as there are no benches. A number of tiny naked children are much in evidence, and with difficulty are restrained from loud merriment over games of hide and seek during the service. Prayers and hymns of the Church and religious instruction form a part of every day's programme.

A native teacher has charge of the day school for boys which is usually well attended, though there are more



CALLERS AT THE MISSION

who ought to come. Ordinarily there is only one thing an Igorot child does with any degree of regularity, and that is exactly as he pleases. So, without help from parents or any compulsory means whatever, it is not an easy matter to keep boys regularly at school—they are inclined to be spasmodic, and our work is often hindered; but when we consider the instability of their untamed natures, always accustomed to roam at large, it is surprising that they are as diligent and persevering as many of them are.

It is regarded as almost worse than useless to educate a girl or teach her anything outside the sphere of rice production and taking care of children. In spite of this many girls have been brave enough to attempt the pursuit of an education with great success. Our girls' school in Tukukan is made as attractive as possible, with plenty of play and the all-engrossing occupation of sewing, to relieve the long hours of study. If there is one thing more than another that the small girl loves to do it is to wield needle and thread and piece together patches to make a scant covering for her body.



SOME LEADING MEN OF TUKUKAN



TEACHER AND PUPILS AT HOLY CROSS MISSION

This is a curious combination of school and day nursery, for a student cannot get away from the baby brother or sister who has to be cared for while the mother and larger sisters work in the fields. She must apply herself to her tasks with a fractious infant on her back having to be joggled and soothed constantly. Such knowledge is procured under difficulties. Older babies are on the floor looking at pictures, turning leaves, and familiarizing themselves with books, slates and pencils that they may care to use them to some purpose later on.

The boys practically live at the mission; only going home for their meals. They choose it in preference to sleeping on boards and stones in their own stuffy quarters, and we like to have them. Evening classes are conducted for those who have to work and cannot come during the day. When pupils finish the primary work at the outstations they are encouraged to go to our boarding school at Bontoc. The majority accept the privilege.

Mountain peaks are not choice garden spots, but we do find a few square yards to cultivate and grow some vege-

tables. Seeds have been distributed to the neighbors and the result is a noticeable increase in the amount and variety of garden produce.

The young men and women who have been trained in our missions earnestly desire the uplift of their people. As trained and zealous missionaries they will be real factors in promoting the welfare of the race.

There are now numberless villages in the Mountain Province where God is totally unknown—where Church and school have never been heard of—and human life is not as safe and happy as in our more peaceful district. The call, "Come over and help us", seems to come from hundreds of little hamlets in these great mountain fastnesses.

The Igorots in and near Bontoc are a typically wild and conservative element, tenaciously clinging to their heathen customs. At the same time the Cross is surely gaining the victory over the powers of darkness, and Christianity is taking firm hold. After all, seventeen years is not long in the history of Christ's Church. God is eternal and can afford to wait.



A HAY BARGE ON THE YANGTSE RIVER NEAR HANKOW

THE JOY OF SERVICE

By Mary V. Glenton, M.D.

IT does not seem so many years ago that four of us landed at the wharf at Anvik, Alaska, on a bright Saturday afternoon in August—August fourth, 1894, to be exact. As we pulled into the shore a rainbow came out to welcome us—so did numerous mosquitoes. Mr. (now Dr.) and Mrs. Chapman, Miss Sabine and myself made up the quartet. In a little time we adjusted ourselves to the strange surroundings and began work.

The medical work was chiefly in the dispensary, and going into the homes where needed. I remember so well putting a broken wrist up in splints and feeling not a little proud of the appearance of it, and I also remember the woman coming back the next day, handing me the dressings, and saying that her hand wasn't well yet. The sight of the children walking with their hands on their knees because of Pott's disease haunts me yet. I have

never seen the victims walk that way anywhere else. I remember that it appeared in one family through four generations. The terrific hemorrhages that occurred so suddenly in anybody and nearly everybody, and the badly inflamed eyes due to smoke and uncleanness, impressed the young doctor very strongly.

The population was not exactly teeming in Anvik, but the quality of the illness and ailments made up for the quantity. I can see that frozen Yukon now, with the little humps of underground houses on the other side, and I can also see the golden wake that followed the birchbark canoe on a summer evening when the sunset and its grandeur lasted till dawn. I can almost feel the shivers that went down my back when that canoe tipped if I moved even a hand, especially as Paul—who paddled—said "Nus-sir" when I asked if he could swim.



DR. GLENTON IN ALASKA



DR. GLENTON IN NORTH CAROLINA

The great adventure there was a trip to the coast in midwinter by dog



DR. GLENTON IN CHINA

team and sled. Mr. Chapman and Mr. Pickarts, a trader, accompanied me. We arrived on the fifth day. Mr. Chapman walked every step of the way—except when he ran. I did not walk at all. Mr. Englestadt, my patient, escorted me back a couple of months later when the travelling was much better.

The China picture is a very different one. Semi-tropical where Alaska is snow-bound, and crowded cities rather than the hamlets of the Arctic. Oh! the struggle with the language and the helplessness without it; the bright sunny winter days when the air was soft and warm, and always some green to be seen, and in a day or two, possibly the very next day, a biting wind from the north that penetrated to the proverbial marrow; ice in the puddles, or a cold pelting rain with a wind that threatened to blow the sedan chair over. No crossing the Yangtse on those days, but fortunately our professional calls were on our own bank of the river, our appearances on the other side were usually social.



SOME NURSES AT SAINT AGNES'S HOSPITAL

The work was constant: in-patients, visits at the homes, long dispensary sèances—eighty to a hundred in an afternoon—school children to be looked after, classes in English with the nurses, accounts to be gone over—each day was a busy, busy round.

The glorious Church year stands out in the Wuchang life. I can see the chrysanthemums now, on All Saints' Day in the Chapel of The Nativity on the Boone School compound, hundreds of them. One year we had a thousand. I can hear the officiating clergyman read the names of the communicants who had died during the year; and I can see the Boone boys and the native Christians (the latter carrying cut flowers) starting off at the close of the service to the cemetery where a service was held at the graves.

Christmastide too, when in true Chinese fashion the Church was trimmed on the outside also, and the Christmas hymns rang out in the old story ever new, in an ancient tongue, in an ancient land, a land that lies much nearer the Cradle of Christmas than do our occidental shores. And

then the Easter Season with its soft warm air, when the bountiful palms of the week before had given place to Easter bloom, and the Alleluias resounded in an oriental tongue, when, as at Christmas, everybody was happily tired at the close of the day.

To see what Christianity means to a newly-made Christian in a non-Christian land makes us realize that some of the peculiar joy has rubbed off in ourselves. The expression, the light in the countenance, the difference in carriage and poise, the confidence, and best of all the hope shining through the sorrow of bereavement, all go to make that something that causes the native Christian to stand out amongst his fellow men, even in the most crowded of the crowded streets of China.

How close the tie that bound us to each other as a mission family! We did not always agree as to the point of view, but let anybody dare take sides! What affected one, affected all, were it perplexity, or trouble with the language, or a new hat. Ties such as those last ever and always; no matter where we may be or how long



SAINT AGNES'S NURSES GOING TO CHAPEL

separated, in the China hearts we still "belong" as do they in ours.

And now back again in "mine own land" and in a work in which an oriental touch appears every now and then, and that has, as has every work, a fascination peculiarly its own. Amongst a bright, sunny hearted, appreciative and responsive people, who, like all others, appear at their best on their own ground, which is here in the Southland. A people who can smile even in pain, and whose melodies stir the heart. A people who have made themselves in fifty years, without even a primary education as a starting point. A people who are doing things. Doctors, nurses, educators, clergymen, yes and bishops, have come from its ranks, and a goodly number served overseas to fight for democracy. Saint Augustine's School alone had on her flag seventy stars and one of them gold.

Saint Augustine's School, in Raleigh, North Carolina, is known everywhere, by the work that her graduates are doing, and by the positions and position that they are holding. Saint Agnes's Hospital is a household

word from Virginia to Florida and her graduate nurses are everywhere. One is in the Henry Street Settlement in New York; another is in Minnesota, while a third spent the summer with a private patient in Flint, Michigan.

And now may I say in conclusion, quoting the Bard of the Orient,

"Me that 'as been where I 'ave been,
Me that 'as seen what I 'ave seen,"

can assure you that in these varied experiences "the daily round" becomes "the common task" everywhere, and the setting sun brings "off duty" and the same rest, be it in Alaska or China, or the Homeland, and each duty, and the work in each place, has the same recompense! The Joy of Service! Nothing can take that away from us. The Joy of Service! No thief can purloin it, no slanderer falsify it; no soil can smirch it; no accident wreck it. It remains with us always; to gladden the heart, to relieve the weariness, to crown the effort, and to cheer and comfort. The Joy of Service! May it be ours always, even until the final "off duty", and may it be such service, that like charity "seeketh not her own!"



IOLANI SCHOOL, HONOLULU

UNITED OFFERING WORKERS IN HONOLULU

By Hilda Van Deerlin

HONOLULU is one of the most cosmopolitan cities in the world and the Church is ministering to many people in many tongues, so among our six United Offering workers two are part-Hawaiian, one is a Hawaiian-born Chinese and three are white women.

Mrs. Caroline Clark was appointed under the United Offering as a worker among the Hawaiian people. At her death, by consent of the Board, her salary was divided between two women. One of these is Mrs. Celia Searle, who is of great assistance to the Reverend Leopold Kroll at the cathedral. She is the parish visitor for the Hawaiian congregation and is very successful in bringing people to church. She speaks the Hawaiian language fluently, which is sometimes a great help, though nearly all Hawaiians now speak English. One important work that she does is the keeping up of the "cottage meetings" which are held for the Hawaiians in

different parts of the city. These meetings are held at different houses where there are prayers and singing and an instruction given by Mr. Kroll. After this service there is time for a little social intercourse. These meetings have proven very helpful and have brought together people who would not otherwise have been reached. During the Nation-Wide Campaign these meetings were held five nights in the week and the Hawaiian congregation has shown a great revival of interest of late and has largely increased. Besides her parish visiting and cottage meetings, Mrs. Searle assists at Iolani School in looking after the household affairs, especially in connection with the younger boys who are motherless.

Mrs. Gaelic Fitzgerald, who receives the other part of the original amount given to Mrs. Clark, which is increased by local gifts, works among the children of Saint Mark's Mission, Kapahuu. She is a grad-



TRINITY MISSION, HONOLULU



SAINT ANDREW'S PRIORY, HONOLULU

United Offering Workers in Honolulu

uate of Saint Andrew's Priory and speaks Hawaiian well, which is a valuable aid in this mission where there are many old Hawaiians. She is a teacher in the school, which is a center of Christian instruction and activity.

Miss Nannie H. Smith was put on the schedule in place of Mrs. L. F. Folsom, now retired on a pension. Miss Smith's work at present is at Iolani School. She has been especially useful in relation to finances as well as in teaching certain grades. She has entered with fine spirit into everything connected with the work.

Miss Mabel R. Schaeffer has, since she was appointed seven years ago, worked wholly among Japanese in connection with Trinity Mission. She has charge of the music on Sundays, does what she can among the women and girls, and teaches in the Sunday-school, in the day school and in the night school. She is one whose work has been eminently successful. Most of the boys who attend the school are Buddhists, but they all receive regular Christian instruction and many of them are baptized after due preparation by the Reverend P. T. Fukao.

Of necessity we lose a great many of our young Japanese communicants who move to other islands or go to the mainland or return to Japan. But wherever they go they carry with them what they have learned of the



AT SAINT MARY'S MISSION

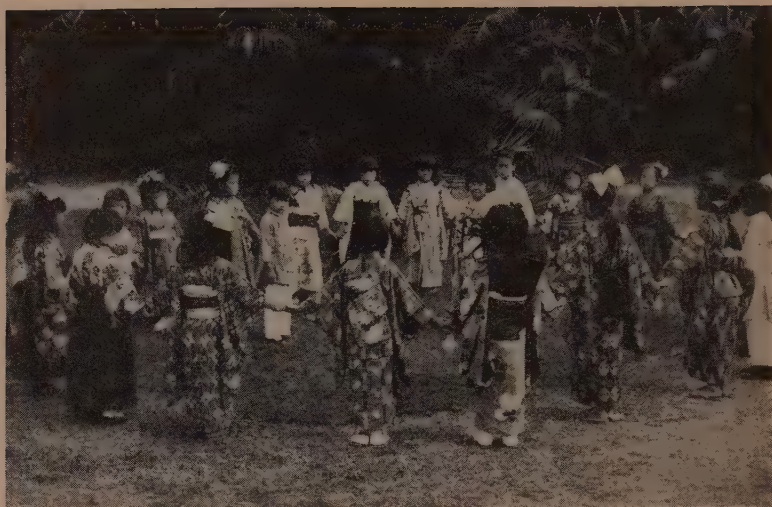
Dependent little ones who have a home at Saint Mary's. At the back are one Chinese and two Hawaiians; in front two Japanese

Gospel and of enlightened western ideals. A great part of the work among the Japanese consists in removing prejudice against the Christian religion. Bishop Tucker said that very frequently in Japan when inquirers come to their missions they say that as children they have been to Christian schools in Hawaii, so that if Japanese parents send their children back to Japan, as many of them do, they do not wholly lose what they have been taught here. Sometimes they say they have received letters from Hawaii which tend to remove prejudice against Christianity.

Miss Sara En Leong Chung and I are both graduates of Saint Faith's Training School for Deaconesses in New York. We have been living and working together at Saint Mary's Mission, which is the center of a large and growing Oriental population, for twelve years. About two hundred feet on one side is a Shinto temple and about the same distance on the other side is a shrine devoted to the cult of the Red Fox to which people go for information as to business and other matters. Water for the



They went to Saint Mary's long ago



THE KINDERGARTEN AT SAINT MARY'S MISSION

healing of all kinds of disease is dispensed also.

We have, at Saint Mary's, a kindergarten and day school of about one hundred and forty Hawaiian, Chinese and Japanese children and a night school for adults. School begins in the morning with a short service in the church, and night school closes with a hymn and prayers. There is a Sunday-school, one service in English and one in Japanese every Sunday. The English service is conducted by the Reverend James F. Kieb of Epiphany Mission and the Japanese by the Reverend P. T. Fukao, of Trinity Mission. One hundred baptisms have resulted from our schools. Miss Chung has charge of the music and plays the organ at our daily services and three or four times on Sundays. As long as it was needed, Miss Chung kept up a Chinese language school in the afternoons, but that has been discontinued. There are visits to be made, Auxiliary meetings to be held, special religious instructions to be given. Miss Chung assists me in all these besides teaching with me in the

day and night schools. Nearly all our young Chinese are English-speaking, but occasionally a girl comes to us from the country and then Miss Chung has to prepare her for baptism and confirmation in her native language.

As soon as we took up the work at Saint Mary's Mission we opened a much-needed dispensary, but now a local association supplies the mission with a nurse who spends her mornings in district visiting and her afternoons at our dispensary. She is a valuable helper.

Saint Mary's large playground is a never-failing source of pleasure to the children of the neighborhood and Hawaiian, Chinese, Japanese and Portuguese children play together most peaceably. For the past few years we have taken a few children into our home but we are looking forward to the time when we may build an addition to the mission that will enable us to do a larger and very important work, for it has long been my wish to have a Church home for orphans and dependent children established at Saint Mary's.



BRINGING A SICK CHILD TO THE HOSPITAL

IS IT WORTH WHILE?

By M. C. Peters

ENOUGH has been written and told already about our work for the Navajo Indians of New Mexico to let the Church know there is such a work being carried on. The story of its small, precarious beginning is known to many; not a few are contributing to its support, and are watching its growth with sympathetic, prayerful interest, and it is most encouraging and gratifying to hear that this interest is catching and spreading rapidly.

The Navajoes of the New Mexico reservations, numbering about 8,000, have been pitifully neglected. Their lives and occupations are still very primitive. Their reservations are largely desert, and in order to exist these Indians must wander about, here and there, following their flocks from place to place where water and grazing can be found. Although wretchedly poor, they are not given to begging. They wish to be self-supporting, and they would give themselves to agricultural pursuits if their arid

lands were irrigated. Indeed, where there is even a little water to be had they toil to raise small crops of corn, wheat, beans and melons.

There are evidences of hidden wealth—coal and other minerals—in this Navajo country, but the Navajoes have not been taught to develop their own resources, so they continue to exist in ignorance and poverty when with assistance they could reclaim their waste lands and open up their coal fields, and in so doing contribute to industry and progress and make for themselves a decent living. However, the government has waked up at last to the needs of these wards of the nation, and the missionaries, who were a long time coming, are here now, sent out by the different denominations and by our own Church, and a new day is dawning for these long-neglected people.

It is now three and a half years since we started out on this beautiful "venture for God", and set up His banner in this part of the Navajo



THE SAN JUAN MISSION AMONG THE NAVAJOES

Is It Worth While?

country. After these several years of persistent effort and anxious experiment we can look upon something attempted, something done. So much hoped for, prayed for and worked for has taken substance and form. The tiny house by the side of a lonely trail was occupied and opened to the wandering, wondering Indians, who would come in, inspect the small quarters, "take in" the somewhat timid missionary, and then continue on their way, questioning and disapproving, perhaps. But as the tiny house grew and grew the Indians became interested, and were soon convinced that what they saw was for them, without money and without price. Now the Mission Hospital is to them the "Medicine House" and the "Bread House", the missionaries their friends, sent by a "God in the East" to the Indians, to help them in sickness and misfortune.

The hospital work was begun as soon as the wards were added to the building, although there was neither resident doctor nor nurse to care for the patients. The Navajoes, timid and distrustful at first, began to bring their sick, suffering with divers diseases, and they were not turned away. When Miss Ireland arrived, fifteen months after the mission was opened, she found patients in the wards awaiting the care that only a trained nurse can give, and wonderful opportunities to develop the medical side of the work, and she did develop it splendidly and beautifully. Within a year epidemics were successfully combated, tuberculosis and trachoma treated, and arrested in some cases, and the lives of some mothers and children saved. Fifty-four patients were cared for in the wards and dispensary treatment given to 300. Some *hogans* were visited and relief given to sick ones found there who would not or could not come to the mission. For more than two years now we have served the sick and needy almost daily,



LITTLE JOHNNY

reaching out farther and farther to seek and to try to save. Many tense and gripping experiences have been gone through, which revealed the desperate needs of the people we sought and found.

Not satisfied with doing a small hospital work Miss Ireland undertook the field work, which she carried on heroically and successfully for two summers. She found her way over desert trails to the scattered camps, and carried medicines to heal and a message of hope and cheer, and the Indians received and heard her gladly.

The Navajoes living within a radius of fifty miles come to the mission now in sickness to be relieved, and in health to be helped and taught. Each Christmas brings an increasing number who wish to have a share in the festivities of the Blessed Season. Each Christmas they are given refreshment, gifts, and—something more—the story of the "Man Who never dies" Who came as a little Child to bring the supreme gift to all people. The telling of the story to those who have never heard

Is It Worth While?

it is one of the greatest joys and privileges we missionaries have. Last Christmas we had a wonderfully happy time, although we could hardly make our refreshments and gifts stretch to the two hundred who kept on coming for four days.

Last summer we inaugurated a Sunday work which brought some Navajos to the mission Sunday after Sunday to hear the Gospel message, and while there have been no converts as a result, we believe some seeds have been sown which will some day bear fruit. We have not only cared for the sick and attempted to carry on the blessed work of teaching, but we have taken in the old and the destitute and cared for them. Little children left orphans have been temporarily adopted and mothered. Our Navajo helpers have been given the privileges and the pleasures of a Christian home, and they have learned to appreciate them. Usually, during the winters, the household is made up largely of Navajos. Last winter an old man, perhaps one hundred years old, spent his last days with us. In the spring he passed away in peace and comfort, blessing with his dying breath the missionaries who had seen to it that he was not left comfortless in his old age.

And then Johnny came, a little boy of six, brought by his big brother (our interpreter) to the mission to stay a while. We took the shivering, timid mite of a boy into our home and hearts, and here he is to-day, growing in grace, understanding and mischief, and he is altogether lovable. When he clasps his hands and lifts his shining eyes to say, *Now I lay me down to sleep*, or when he says his grace, *God bless this food to me, and make me thank You*, he is irresistible, and when he sings *Jesus loves me, this I know*, he is just a little Indian cherub.

Two months ago a tiny baby was brought to the mission. Her parents are products of the government school. The mother is a Church

woman, baptized and confirmed at the time the mission was opened. She is waiting here with her baby until her husband can provide a home for her. While she waits she gives most helpful service, and the baby claims our attentions and devotion. She was baptized only last Sunday, by our chaplain, and we, her godmothers, expect to do our full duty by her.

So many little ones, not so fortunate as Johnny and Baby Mary Louise, are all about us, poor little uncared-for wanderers, and we do for them what we can.

And so we labor on with high hopes and thankful hearts. Another solitary place has been gladdened, and some day, in God's own good time, it will "rejoice and blossom as the rose".

In blazing the trail to reach these Indians so long forgotten, we have had to be "hewers of wood and drawers of water", contending from the start until now, with conditions peculiar to this isolated, undeveloped country. Many times we come upon difficulties and obstacles that cause us to tumble from the heights and lose for a while even the glimmer of the vision. We have encountered so much in the Indians themselves to be overcome, fighting always their ignorance, their superstitious fears, and their pagan practices. We have had to prove so much to them in order to win their confidence. We have had to put the Gospel into action, rather than into words that could not be understood, and then speak more of our Indians to God than of God to them; to let our light shine out into the darkness, and the love that God has put into our hearts for these "least of these", has had to follow, follow on, to reach and hold them, enduring all things, hoping all things. We have not accomplished much yet that can be called results, but we can find for ourselves, at least, a satisfying answer to the eternal question, "Is it worth while?"



A FEAST OF MANGOES

IN THE PANAMA CANAL ZONE

By Archdeacon H. R. Carson

AN inspiring impetus was given to the work on the Isthmus of Panama when it was learned that not only was the district to have a bishop of its own, resident in its midst, but, in addition, to have a woman worker, an United Offering woman at that. These two good things have happened within the last twelve months.

It was somewhat like a Christmas gift when, last December, in the office of the secretary for Latin America, I was told, "A Mrs. W. R. Royce, who has been doing most excellent canteen work during the war, has volunteered for further service with the Church and is willing to go to the Canal Zone. Can you use her?" My reply was, "Can we? Just try us!" And so she came to us as soon after as she could secure transportation. The fashion in which she volunteered, accepted, and came, was much after the way in which a certain historic message was carried to Garcia.

Mrs. Royce's first work was to go over such parts of the field as were accessible, to see the equipment, to learn at first hand what there was to be done. Her field necessarily was to be one entirely untouched heretofore, for we never had had a woman worker giving herself exclusively to the tasks of the Church. It was not difficult to see the Providential direction. Branches of the Woman's Auxiliary must be started, and their activities of study and service must get under way. The social obligation of the Church must be clearly recognized and fulfilled.

Receiving appointment as educational secretary of the district, Mrs. Royce at once organized branches of the Woman's Auxiliary at Ancon, Panama and Colon. At Panama the work was to be among women from West Indian ancestries but at the other two places it was to be among American women. There had been a branch

In the Panama Canal Zone



BELLA VISTA, PANAMA

of the Church Prayer League at Saint Paul's Church, Panama, in successful operation and it was not difficult to make a transition to Auxiliary activities, but there had been no similar work at Ancon or Cristobal. The need had long been recognized by the clergy and it was seen that the familiar parochial guild activities could not altogether take the place of the Auxiliary. The leadership of Mrs. Royce was eagerly recognized and followed by clergy and people.

From the first, Mrs. Royce was quick to seize the privilege of association with the work among the lepers at our mission of the Holy Comforter, Palo Seco. Services are held at the little chapel every Tuesday and immediately after their conclusion it is Mrs. Royce's practice to go with the men and women under some wide-spreading shade tree and there read or talk to the patients. For some months past the reading has been *Pilgrim's Progress* and anyone knowing the Negro will realize the unalloyed delight it must give to them, many of the English-speaking patients having a large infusion of Negro blood.

The delight, however, is not most of all in the book. Rather, it is in the woman who thinks so much of them as to be willing to come, week after week, in all sorts of weather, except when hindered by unavoidable necessity. The patients cannot express all that they feel; we all know that; but it is to them, I think, something like that very familiar illustration of the change in the darkened, chilly cell when the ray of sunshine forces itself across its gloom. It is your worker, women of the Church, who brings sunshine into those darkened human cells at Palo Seco.

There was another work to be done—social work, but we were not sure of the form it should take until after many weeks. Then it seemed as though God told us directly what we were to do, and we wondered that we had not sooner understood.

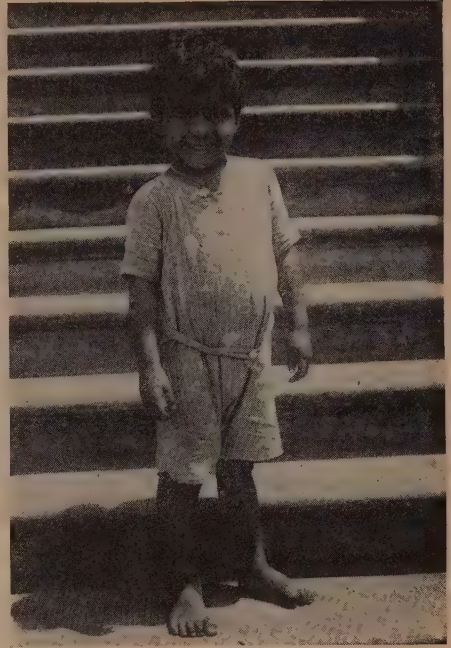
Somewhat more than a year earlier, the American population in and around Ancon and Balboa was deeply stirred by the story of a little chap who had set for himself a Titan's task. He



THE HOUSEMOTHER

In the Panama Canal Zone

was a Panamanian boy, scarcely thirteen years old, the death of whose mother had left him the head of a family of five. He was determined that his brothers and sisters should not be separated and he set himself to provide a home for them. The story came out quite by accident as he was shining shoes in a Canal Zone clubhouse but it soon got outside. The Canal Zone Chapter of the American Red Cross immediately assumed care of the family and generous support flowed from the public, for heart-strings had been touched. A greater problem than immediate relief of a destitute family immediately presented itself. It was a question of education, the slow passing from childhood to manhood and womanhood of each member of the little family, and of a home above all. The good women of the Red Cross tried one experiment and then another. Finally to us as a Church there was put the categorical



DAVID, OUR YOUNGEST

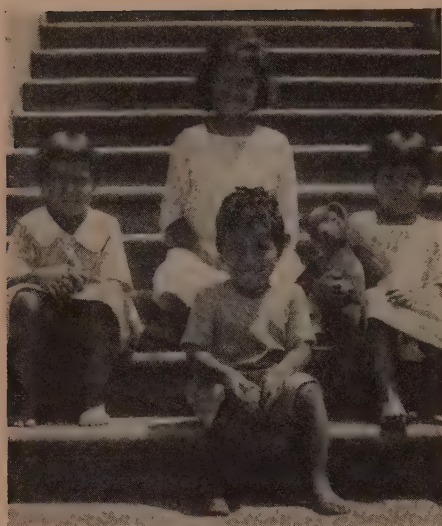


WILLIAM

question, "Will you undertake to care for them?" There, at Saint Luke's Church, Ancon, through the years, we had been doing our bit of social work, quietly, modestly; clothing this one, feeding that one, supporting the French and Belgian across the seas, finding employment, contributing gladly, freely, to relieve distress as it came to us from our own people or from the people in whose land we were living; but now there was a larger matter and we all felt the force of the question, "Will you go ahead and do the work through the years as a distinctively Church undertaking"? We got some of our best encouragement from the Church Missions House. Dr. Gray feels that to be one of his duties—the backing of the field workers.

So we started the Children's Home, at Bella Vista, a suburb of Panama, in a house originally intended for the residence of our new bishop, giving our best, placing Mrs. Royce at the

In the Panama Canal Zone



ALL OF ONE FAMILY

head of the enterprise as house mother. In addition to the bishop and archdeacon, the Board of Directors is composed of the following: Mrs. Chester Harding, wife of the governor of the Panama Canal; Mrs. Samuel W. Heald, wife of the superintendent of the Panama Railroad; Dr. D. P. Curry, assistant chief health officer of the Panama Canal; and Col. Henry S. Greenleaf, surgeon of the military department of the Canal Zone. Back of us we feel the support of a public which is not confined to the Episcopal Church, or to Ancon or Balboa, but it comes clear across the Isthmus from Colon and Cristobal and the little villages like Pedro Miguel intervening. There, at the Atlantic entrance of the canal, from among the civilians and military and naval folk, we get some of our most generous and steady support. Shall we ever cease to be grateful to the Jewish neighbors of the home who came to us within a week of the home's opening with generous gift in their hands?

I wish the United Thank Offering women could see Mrs. Royce in the midst of her family of eleven. How

the children have responded to the influence of the Church! Two of them have been baptized since they came under our care and two more are awaiting baptism. The nationality is somewhat mixed: Spanish, Italian-Spanish, American-Panamanian, American-Spanish. All save the three youngest go to the public schools of the republic of Panama. We are trying to make it a real home above all else and we are hopeful of ultimate success because the Woman's Auxiliary has sent us the house mother.

The bishop has formally recognized the home as a mission of the Church in the district of the Panama Canal Zone and has given to its spiritual activities the name of *Mission of the Holy Child*. In the basement of the home we have screened off a portion of the dining-room, making a beautiful little oratory where every morning the children go for their first devotions and where, later in the day, evensong is sung by the chaplain. The children know that service perfectly, a wonder when one realizes that none of them was ever within a church of our communion until April of this year. On the festivals of the Church the bishop is generally present to celebrate Holy Communion. The sacred vessels then used are the same that had been provided for work in France by Mr. and Mrs. George Zabriskie of New York and, later, given by them for the bishop's ministrations on the Isthmus of Panama. The altar is made of mahogany, specially selected himself in the forests of Panama, by a Churchman of the diocese of Fond du Lac. The little portable organ is lent to us by an officer of the army who received it as a gift from the Church of the Incarnation, New York.

Best of all, the house mother, loved of all the little ones, consecrated to her beautiful work, is given by the Woman's Auxiliary through its United Thank Offering.



NATIVE HOUSES AT CAPE MOUNT

A LIBERIAN ROMANCE

By Agnes P. Mahony

March 8, 1905.

Received from Miss A. P. Mahony the sum of thirty dollars in cash, being the amount of redemption for two small girls, the daughters of Poovandy.

Witness: R. J. B. Watson,
Superintendent Robertsport,
Liberia, West Africa.

DADDOO + GRAY
his cross

THE original of the above document is in the Congressional Library at Washington. Around it is woven a story which is just ending—as all well-behaved stories should—in a happy marriage. It was my good fortune to help in beginning it.

The story opens at our mission in Cape Mount, in 1905, when I began work there under the United Offering of the Woman's Auxiliary. Poovandy, the father of the "two small

girls" in question, came to me and asked me to buy his children as he was in a desperate strait. He had been born a slave, but several years before had purchased his own and his wife's freedom from his old master Daddoo Gray (a native African chief) and he naturally thought that his two little girls, born while he and his wife were slaves, were also free.

They had a little farm on the mountain above the House of Bethany at

A Liberian Romance



The first school under the trees

Cape Mount and everything seemed bright and happy for the little family, when one day his old master sent for him and told him that his children were still slaves, that he needed money, and had found a purchaser for the older one, a Mohammedan who would buy her for a wife; and he could also sell the other one.

The native African reckons the years by the number of "rains" and at this time the elder was about seven and the younger about six "rains" old.

Thirty dollars was the price agreed upon as the value of the two children, and I paid this from money given to me by the women of the Church in America. Although the father was a Mohammedan, he and the children's grandfather were so grateful because they were not being sold and taken into the Hinterland where all trace of them would be lost, that when they brought the two little girls to the mission and gave them up, the grandmother got down on her knees and kissed the hem of my dress.

The first thing I did was to make little dresses for both of them, for they were brought to me naked. We then had them baptized, calling the older one Mary Watson Poovandy (after Mrs. Watson, for many years

president of the Women's Auxiliary of the New York diocese) and the younger one Ida Soule Poovandy, naming her after Mrs. Soule, the "mother" of the United Offering.

Shortly after buying the children I was compelled to leave Africa on account of my health, and the two children were left to the care of Miss Ridgely at the House of Bethany. After some years the two girls were sent to Freetown, Sierra Leone (the English colony on the West Coast of Africa) where they spent several years, one entering the hospital and learning to be a nurse, while the younger went to the Annie Walsh School to fit herself to be a teacher.

Both of them are young women now, back at the House of Bethany, one helping to nurse the sick around Cape Mount, while the other is helping to teach in the school there. A few months ago I received word that the elder of the two girls—with whom I have always kept up correspondence—was about to be married. In her letter the bride-to-be said: "I cannot be married unbeknown to you because you were a mother to me when I was very young, and I thank God for sparing my life until today . . . Ah, dear friend, I wish you were here to see that one of your 'brown babies' will soon be able to take responsibility upon herself".

And now comes in the romance of the story, for it appears that the man Mary is to marry is the son of the Mr. Watson, superintendent of Robertsport, who was witness to the sale of the two small girls fifteen years ago. He is one of the most prominent Liberians in that section of the country, having been appointed commissioner over a large district around Cape Mount. In all probability Mary will spend a happy and useful life among her own people, a living witness to the good accomplished in one little corner of the world by the United Offering of the Woman's Auxiliary.



SAINT PAUL'S CHURCH, GRANITEVILLE, SOUTH CAROLINA

THE CHURCH IN A COTTON MILL COMMUNITY

By Susie Price Noe

IN writing about work in the southern cotton mill towns it is hard to know just where to begin, both because there is so much to tell and because there are so many points of view, especially when the space is limited and therefore the story must be brief.

First of all, it is interesting to know that there are about 750,000 people living in the mill communities of the province of Sewanee, almost the entire population being native whites, mostly of Anglo-Saxon blood, drawn chiefly from the mountains and nearby farms, with kindred traditions and customs and characteristics; and therefore the approach is comparatively simple, because in ministering to the

mill villages we are ministering to our own people.

Then, the mills have brought together large bodies of people heretofore scattered and hard to reach in quantity; and so the problem has been simplified, because we can get a large group to work with in almost any mill community.

The mill workers are for the most part self-respecting and self-reliant. They possess the virtues of rural life, with religious traditions and simple home life, and a very attractive gentleness that is in contrast to the congested centres where the foreign-born largely predominate. In dealing with the people of the mill towns one needs constantly to remember that he is min-

The Church in a Cotton Mill Community

istering to his own people and brothers.

Perhaps it will be of interest to take some few illustrations of the results of mill work, if we tell in a brief story something of the results to the Church in one mill town. Graniteville, South Carolina, was founded about 1847 and so ranks among the very old cotton mill towns of the South; and has maintained from the first a higher standard in school and home life than many other communities of the state, both among and beyond the mill villages. The Episcopal Church was begun here some years ago with many difficulties to overcome, chiefly those due to misunderstandings and prejudices, and sometimes, perhaps, to unwise or unsympathetic methods of approach; but for the past ten years the work has grown in numbers and influence in the entire community.

When Deaconess Sands came to Graniteville about ten years ago there were only about nine communicant members connected with the church and practically no Sunday-school or other organizations in the congregation; she was later joined by the Reverend J. H. Taylor, who labored here faithfully for seven or eight years; and when they left about two years ago there was a communicant roll ten times as large, and strong Sunday-school and other organizations. Since we have been here the work has continued to grow. We have now about ninety communicants, more than two hundred baptized members and a Sunday-school of one hundred and fifty in Graniteville—and we minister in three other villages as well, giving us a combined enrollment in our Sunday-school of about two hundred and fifty members. During the past two years nineteen persons have been confirmed and others will soon be ready, while the financial support has greatly increased, both for parochial and general objects.

But the greatest result that has been obtained, as we feel here, consists of

gifts, not of money but of life. From one family three life offerings have been made, and we shall have the pleasure, this month, of sending out to the mission field, with a service of prayer and God-speed, one of these three, who goes to serve under Bishop Colmore. The other members of this family, all children of a widow, find time after the busy week in the mill to work in the congregation, not only in our choir and Sunday-school, but in other missions in the valley; they deserve high praise.

Another life offering was made during the Nation-Wide Campaign, and we expect this person to begin work in the fall as a home missionary within the diocese.

Still another life offering is that of a fine young man who is now in training for the ministry and has spent his vacation, under appointment of the bishop, serving in his own home church here in Graniteville and the Horse Creek Valley, where he has won the confidence of the people and gives promise of great usefulness in the ministry of the Church.

In addition to these, who have already offered themselves, we have a very fine and capable girl who is now preparing herself in college for greater service among her own people in the mill village. She is not only a good student but a good weaver; she has spent part of her vacations in the mill and part of her time teaching the unlearned how to read.

We feel that this record of results would abundantly justify this work during the past ten years, if nothing else could be shown; and it is a splendid promise of what the Church will receive from the cotton mill communities, if we only have faith and courage to build wisely and adequately in this field, which seems to offer such rich opportunities, not only for service and leadership now, but for the planting of seed that will bear a rich harvest in the years to come.

THE PASSING OF THE MEDICINE MAN

By Deaconess Sabine

TWENTY-FIVE years ago the interior of Alaska was in the deadly grip of the *shaman* or medicine man. In the village of Anvik alone five held sway, and the people dared not disobey or throw off their fetters. Little by little, year by year, the undermining power of God's Holy Spirit—not by any spectacular effort or apparent wonderful change—has wrought the change. One after another has come out into the Light, and today there is not one *shaman* left. A year ago the bishop, visiting there, wrote: "I must tell you of the triumph of today after all these years. Dr. Nicolai stood up in church this morning, renounced his shamanism before the whole congregation, declaring he would practise it no more; then he and his wife and five of his village followers knelt for confirmation and the Holy Communion." A year later Dr. Chapman writes that to his knowledge the doctor has never broken his word.

One by one the old superstitions have been cast aside, notably the rigid rule of not allowing any man having been bereaved during the year to fish for eels under the ice, nor woman to set her foot there during the passing of the schools of fish. God's Holy Spirit is working gradually but surely in those benighted minds and though there are no startling statistics, nor wonderful circumstances to be related, it is true and sure that the people are learning of God. How can it be otherwise when the two "Great Prayer Days", Christmas and Easter, tell the wonderful story year by year; when there is not one unmarried couple, not one unbaptized baby in the region; when so many gather before the altar continually to give thanks in the Holy Feast, remembering His dying love for them, and the Cross on the Church,



CHRIST CHURCH, ANVIK

Our first mission in Alaska. Built with part of the first United Offering and hallowed by many associations, it was the forerunner of many another mission building.

that great symbol of His love, is always before their eyes. And their children, the second—or is it the third generation?—taught in the Mission School, never heard of the old time superstitions. The children of twenty-five years ago were full of them, and lived their life in fear, but now from their early years children are taught the freedom of the Gospel.

Many happy and sacred memories cluster around Christ Church, Anvik. Everyone who is in the habit of reading *THE SPIRIT OF MISSIONS*, knows that this little church was built by the very first United Thank Offering, and again in 1916 from the Offering in Saint Louis, more was given to re-



THE BOYS WHO WENT FROM ANVIK TO SERVE THEIR COUNTRY

pair, or rebuild. On its bell is engraved the words, "Day by day we magnify Thee" and it rings out to call the people to worship the true God. In it the convocation gathered to celebrate the twenty-fifth anniversary of Dr. Chapman's work in Anvik, and it was in this little church that the Reverend A. R. Hoare, who was to give so many years of his life to Alaska, was ordained to the diaconate in 1902; here that so many babies were at the font laid in the arms of the Good Shepherd; before its altar the sanctity of the marriage vow was made plain to the people; here so many Christian Indians were committed to God's keeping till the Resurrection Morning—I can, in thought, recognize so many of those radiant faces in Paradise, waiting for us to join them and rejoice together. That gift of the United Thank Offering so long ago has made so much possible!

When the American army went overseas, a service star appeared on

the Anvik school room door. A slight lad went with the first contingent from Alaska, was wounded in France, recovered, went with his regiment to Coblenz, is now in camp at Aberdeen, Maryland, and wears the badge of his regiment for Distinguished Bravery. Another star soon followed. Both these boys were brought up from very young children in Anvik school. The latter enlisted and was in camp ready to go overseas when thousands of the men were stricken with influenza and so prevented: he was safely recovered from double pneumonia and honorably discharged from the army with "character excellent" on his papers, and has now returned to school.

I write of the region I know best. It is the quiet, patient, steady devotion and long years of service and example of Dr. Chapman which have brought all these results. One of his greatest assets has been the constant help of the Woman's Auxiliary in the Church at home.



ALL SAINTS' SCHOOL IN 1920

WHAT THE UNITED OFFERING IS DOING FOR GUANTANAMO

By Sarah W. Ashhurst

THE city of Guantanamo is on the south coast of Cuba, about forty miles east of Santiago, and near our U. S. Naval Station on Guantanamo Bay. This gives us a very pleasant touch with the American Colony life and gives a variety to the work, adding the sailors and marines to the classes of people touched by All Saints' Church—the others being Spanish-speaking people and English-speaking colored people from the various islands.

We have a beautiful little church building, given by Mr. Frazier of Philadelphia. The staff of workers consists of the Reverend William Watson, Miss Martha Cramer and myself, who are both United Offering workers; Miss Teresa Cubria (a young Spanish graduate of the Cathedral School in Havana), and Miss Rhoda Baer, who has just joined the staff.

In December, 1914, All Saints' School was begun with eight scholars. There has been a steady, healthy

growth ever since, the only setback being in 1918, during the influenza epidemic, when the school had to close for six weeks.

During 1920 we have had a registration of ninety-five scholars. This taxes our rented quarters to the utmost; in fact we are terribly overcrowded, even after having put the primary class, under Miss Cramer, on the church porch. This worked very well during the past year, because we had a terrible drought, but if we should have a rainy season it would be quite impossible to continue teaching out of doors.

We also have two pupil-teachers, Amy Burton and Sara Velasquez, who study in the morning and do special teaching in the afternoon. This is necessary because of the language problem. The majority of our pupils are Cubans. Then we have English-speaking colored children, a few Spaniards, a few Haitians who speak "patois French" and three little Chinese who can speak only Chinese.

What the United Offering Is Doing for Guantanamo

Gloria Cheong comes from Shanghai and cannot speak even to Luis Ching and Emilio Lem, who come from Canton, except through the medium of Spanish, which they are now learning. Our one little American boy, William Cook, is in the center of the picture, next to the two Chinese boys. We have always made a special feature of our English, and find a great desire on the part of all to learn English. Just as soon as it is possible for them to take all their work in English they do so. The work has been especially satisfactory this past year. The examination papers would have been a credit to any school.

Every morning we open the school with the Creed, prayers and a hymn in Spanish, with a Bible lesson in English and Spanish. In the afternoon the opening service and hymn are in English. We never meet with any objection to the religious instruction given in school. Most of our scholars also attend our Church-school on Sunday in the church. We have always felt that voluntary attendance counted for more than compulsory, even though a few would not come. Even they are receiving daily instruction in school quite as positive as that given on Sundays.

Sunday is a very busy day at All Saints'. We begin the day with the Holy Communion Service in English at seven, at which we always have from thirty to forty present. At nine we have the Church-school in Spanish the first Sunday in the month. The attendance is about twenty-five or thirty at this service. Church-school at three-fifteen is in English, the attendance varying from one hundred to one hundred and twenty-five, and on such occasions as Harvest Home, Christmas and Easter festivals, the church is very crowded for the children's service.

Evening service in English at seven-thirty closes the day. The music at this service is a special feature; we have a choral service. The average

attendance is about one hundred. On special occasions the church is packed, not even standing room remaining, and many are turned away. The reason for this is that so many of our members live in the country on plantations or at the Naval Station and only come to town on special occasions. The church seats ordinarily about one hundred and fifty people, but with chairs can seat two hundred. The others crowd around the side and back doors.

Mr. Watson is a great musician and our music is, I think, always creditable and often really beautiful. We sing the service either in Spanish or in English, and one afternoon a week we bring the older pupils into the church to practice the Church music. Except at the Communion Services Mr. Watson plays the organ himself. We already know many of the hymns from the *New Hymnal*, two of the greatest favorites being Bunyan's *He Who Would Valiant Be*—we have nicknamed it "The Pilgrim"—and *Fairest Lord Jesus*. We also sing *Ven a trabajar* (Come, labor on) in Spanish.

What are our people doing to show their appreciation of our work? you ask. They have put a new system of electric lighting in the church and have entirely furnished the church with cedar altar, pulpit, lectern, choir stalls, bishop's chair and pews—all made in Guantanamo, and very good looking. They have purchased a very good Estey reed organ, costing about four hundred dollars. They have installed four electric fans, which add very much to the comfort of the congregation. They have put in one very pretty glass window, and are planning to put in others. This year, having adopted the double-pocket envelope system, we hope to do more.

Our gifts for others have steadily grown. We have always overpaid our apportionment, and this year our Lenten Mite-Box Offering amounted

What the United Offering Is Doing for Guantanamo

to \$232.66. We believe that "God helps those who help themselves" and we know that "it is more blessed to give than to receive."

Any work in order to have real stability must not be dependent upon rented buildings, with rising rents and the frequent requests to "move on", which has been our sad fate, as we have had to move the school three times and our living quarters four times in six years. Our Board therefore gave us permission to draw up plans for a school building which could also be used as a parish house, with living rooms for the workers on the second floor. The building was to cost \$25,000. Plans have been drawn by Mr. Upjohn and give promise of resulting in a very pretty, comfortable building, eminently suited to our purpose. I cannot begin to express what this building will mean to us, to the work, and to Guantanamo. All that we have done in the past has been so handicapped by lack of equipment. Put yourself in our place for a few moments. Have you taught a Sunday-school of a hundred and fifty in a small church, using three small entrance porches for class rooms, and having seven other classes going on inside the church? Have you been obliged to hold all your entertainments out of doors at the mercy of the weather, just because there was no large room in town? Has your day school been so crowded that you have not had enough seats to go around, and the desks so close together that in order to open or close a door or window several desks and scholars must be moved, or in order to excuse one child from the room, others must leave their desks in order to let him crawl by? Have you longed to provide proper recreation for children and young people and had no place in which to do it? If so, you can enter into our joy in the thought that our longings are to be fulfilled. We want to provide a recreation center not only



ALL SAINTS' SCHOOL, 1914

In 1914 this school was begun with eight pupils. In spite of wretched accommodations and frequent moving days it has steadily grown in numbers and increased in influence.

for our own young people, but for our soldiers and marines, who find themselves when on "liberty" strangers in a strange land, not speaking the language, "all dressed up with no place to go". We long to offer them much more than we can in a private house. We want "movies" and dancing for them, under proper auspices. Young people everywhere need, and should have, opportunity for wholesome recreation. Ours will be the pleasing task of providing it in the new building to be erected.

These difficulties will all be met when the new school is built. By the time you read these words we hope that ground will have been broken as we already own the lot adjoining the church which faces on two streets. We have on hand over \$20,000, of which \$5,000 came from the United Offering of 1919. Of the balance, the Woman's Auxiliary of Pennsylvania has given over \$3,000 and that of New York over \$1,000. Because of the expense of building today we are afraid that the sum mentioned will barely cover the cost of the Maximo Gomez street front, which, however, will be nearly two-thirds of the proposed building as planned. Through the pages of THE SPIRIT OF MISSIONS, we want to thank all the members of the Woman's Auxiliary for their great generosity to us in the past.



SILVER LAKE, BRIGHTON, UTAH
Our Girls' Friendly House is near by

A LAND OF PROMISE

By Sara Napper

THE traveller, entering Utah through the eastern gateway of Echo Canyon and the rocky Devil's Slide, is confronted by a veritable smiling Land of Promise. The wonderful green of the fields and orchards, with their irrigating ditches, the trees, at this season loaded with fruit, the golden sheaves of grain, the distant shining of the great Salt Lake, the majesty of the various mountain ranges crowned by the brilliant blue of the sky and the clear lightness of the air, at an altitude of over four thousand feet, all give welcome to the incoming guest. Passing through Ogden, the second city in the state, we come to Salt Lake City, and here we ask you to break your journey and visit with us awhile and get acquainted.

The story of the founding of the city by the dauntless pioneers, under the leadership of Brigham Young in 1847, is known throughout the country, but the arrival of our pioneer Church workers twenty years later, is not, I think, so well known. In April, 1867, the Reverend T. M. Haskins and the Reverend George M. Foote arrived in Salt Lake. Bishop Tuttle came in June, and a mission school was started named Saint Mark's. This was afterwards lodged in a suitable building, and educated a large number of boys and girls who became prominent and useful citizens in the inter-mountain country. One of the principals of the school was the Reverend G. D. B. Miller, to whose memory his loving pupils placed a stained glass window in the cathedral in 1914. The Church day schools throughout the country were closed by Bishop Leonard in 1892 when the public schools had become efficient; but Rowland Hall, founded Septem-

ber, 1881, the Church boarding and day school for girls, is still being carried on and holds a high place in the educational life of the city. Saint Mark's, the Mission Church, with thirty-three communicants, developed into the cathedral built in 1871, and in 1883 reported seven hundred and twenty-eight communicants. Bishop Tuttle remained till 1888 when he was called to Missouri, leaving behind him innumerable friends of "all sorts and conditions of men", and Bishop Leonard took charge. The Church became the pioneer in hospital work; Saint Mark's Hospital was opened in April, 1872. This work rapidly grew, supplying as it did the needs of an outlying and mining population, and in 1890 ground was bought in the northwestern part of the city, and the present hospital built. In 1894 a training school for nurses was opened under an excellent superintendent. The hospital with its efficient staff of doctors has made for itself an enviable name throughout this mountain region for excellence of surgery and nursing, and for its splendid charity work, amounting this year to about ten thousand dollars' worth of charity and free cases. The Nurses Home adjoining was built as a memorial to Bishop Leonard.

When Bishop Leonard built the hospital it was in an isolated neighborhood, well away from the business centre, but now it has oil-refining works and factories near it, and the doctors agree that a new building is needed in a better location, if it is to continue its usefulness. But where are the funds to come from?

At Bishop Leonard's death in 1903, the Reverend Franklin S. Spalding was consecrated bishop, and his forceful, enthusiastic personality was felt

A Land of Promise



SAINT JOHN'S IN 1895

throughout the state. In 1912 the bishop was able through the generosity of an eastern friend to build the Emery Memorial House near the university, as a residential boarding home for male students. The house has grown in popularity and usefulness, and its director was able to do good work for the government during the war in boarding the large number of military students attending the university.

The Girls' Friendly Society has been a great factor in our work here, being a means of getting in touch with those not of our Church, and Bishop Spalding considered it one of our best missionary agencies. We have built a holiday house in Big Cottonwood Canyon, the most beautiful spot near the city. This has been a summer home for hundreds of girls and women, irrespective of Church affiliation, and has been a means of friendly influence and acquaintance.

My own story as United Offering worker dates from September, 1902, when Bishop Leonard placed me in charge of Saint Peter's mission in the northwest part of the city. We had a good Sunday-school and a small and faithful guild, which met weekly at the home of the president, and devoted much time to sewing for Saint

Mark's Hospital. The following year we organized a branch of the G. F. S. and its members were energetic and loyal. As we had no janitor they helped in keeping the chapel in order, held sales to meet expenses—their picture was in *THE SPIRIT OF MISSIONS*—and sang in the choir. Very busy, happy times we had. In 1907 Bishop Spalding moved the building three blocks east to a better location: a basement room was built under the church for Sunday-school and guild, and a house on the lot was occupied by the caretaker. To our mutual joy the work grew rapidly, and the next year Bishop Spalding put a missionary, the Reverend W. F. Bulkley, in charge.

There was another mission in the southeastern part of the city to which I had devoted a small part of my time, and established a G. F. S. branch, but the distance between was too great for my work to be effective. This mission, Saint John's, had been started by Church people, who felt the need of religious influence for their children and themselves, under the leadership of Mr. Thomas Yardley. They held Sunday-school and service in a small barn; Mr. Yardley's daughters were the teachers, and he, as lay-reader, conducted the services. Bishop Leonard was greatly interested in this work, and with his help a frame church was built, and the last service the bishop held was in Saint John's. At Mr. Yardley's death and the removal of his family to the East, the work languished, and in 1910 I was transferred to Saint John's from Saint Peter's, which had become a large and growing mission. We had a meeting of Saint John's members when they promised to stand behind me in the work, which promise they have faithfully and lovingly kept. Bishop Spalding had moved the church to the centre of three lots he had bought on a main street, and the work, now it had a leader, grew rapid-

A Land of Promise

ly. We had only the church for all our activities, so in 1913, with the bishop's approbation and help, we added a parish room which has been invaluable for Sunday-school, guild, Auxiliary meetings, etc. This has been paid for by the guild, which assumed the responsibility. We were able to entertain the Ogilvie Conference in 1914, and the Convocation in 1917 when Bishop Tuttle was here celebrating the fiftieth anniversary of his episcopate. Bishop Jones in 1915 thought the mission was so encouraging that a rectory was built (three-fourths of the cost being paid by the mission) and the Reverend H. E. Henriques placed in charge.

The United Thank Offering is popular in our mission, as they realize the help it has been to them, and they are all ready to contribute. The Auxiliary has a monthly meeting. We have readings from *The Churchman*, *The Witness* and *THE SPIRIT OF MISSIONS*, so keeping up with the current work of the Church. We contributed to the Wuchang Hospital, and made warm sleeping garments for the Alaskan box this last year. We also had a silver tea to which Auxiliary members of all the parishes came.

I think you will be interested in hearing of our Sunday-school. The first Sunday in the month after class work we have a missionary talk by the rector. We have travelled with him to many parts of the world; sometimes the children choose the subject for the next month, and the offering is always given for the missionary work of the Church. We have had special offerings for the Armenians, Near East Relief, Saint Mark's Hospital, etc. We have the pledge envelope system, "For ourselves and for others", and we find that all absentee Sundays are regularly paid up. We use the Christian Nurture Series and think it the best we have ever seen. This year my class had number six, "God's Family", which has had a re-



SAINT JOHN'S IN 1914

markable result in twelve baptisms; eight of them being of parents who do not belong to us, but are willing for the children to be brought up in the Church. During Lent we had Church-school at four o'clock on Wednesday, with a good attendance. We used the Nation-Wide Campaign leaflets, and the rector told most delightful stories of Christian life and conduct illustrated with blackboard illustrations, and all joined heartily in the singing.

I wish you could have seen and heard the Pageant, *The Builders of the City*. I know our dresses and properties did not reach a high ideal, but the children's delivery of the words, the way in which they entered into the spirit of the thing, was deeply interesting, and when the "Child" asked in earnest, pleading tones, "What can I do?" tears came into many eyes, and I am sure we all determined to help more faithfully in the building. We also gave *The Church and the Light*, an impressive lesson in Church history. We have a good Boys' Club, which will later develop into a Scout Troop.

We are all so thankful that we have a Chief Shepherd once more, and now that Bishop Moulton is with us we shall return to our work in September with renewed hope and zeal. There are many opportunities before the Church in this Land of Promise.



NIORARA CONVOCAION, SEPTEMBER, 1920. THIS PANORAMA

OICIMANI HANSKA KIN (THE FIFTY YEARS' TRAIL)

THE Convocation of the Niobrara Deanery at Santee, Nebraska, early in September, would have been of interest to any passer-by—it was of special interest to the Churchman who bore in mind that fifty years ago Bishop Hare began his work at this place. The half-century of organized Christian service which the Church has been privileged to give to the Dakotas has had much to commend it to the attention and commendation of the general public, to say nothing of the prayers and gifts of the faithful.

Following the custom of the past, Bishop Burleson and Bishop Remington met with some of the clergy and other officials and committees for several days in advance of the actual convocation, which lasted for three days beginning with an opening celebration of the Holy Communion Friday morning. Before the opening service delegates had arrived from all the reservations in the diocese and had traveled by almost every mode of conveyance. There are today, naturally enough, many more automobiles than teams of horses, and one very soon grows accustomed to seeing the head of the family with his wife and little ones about him, the bags and baggage piled in the car or tied on behind, and the tent and the tent poles lashed along the running board.

Owing to the limited space at the actual point of camping at the Santee Mission it was not possible to have the tents in one large circle with the temporary booth for services in the centre. The tents for visiting friends were pitched, however, on the four sides of a huge square, within which were situated the permanent chapel and houses and the temporary booths and tents. The kindness and energy, the zeal and patience, of the Reverend William Holmes and Mrs. Holmes were apparent everywhere. A most active committee of arrangement had cared for every detail, with the result



THE INDIAN HERALD



SHOWS THREE SIDES OF A HUGE SQUARE

that the physical comfort of those who attended—about two thousand in round numbers—was well cared for.

Many of the features of the Indian Convocation of South Dakota are familiar as they have been written or spoken of year after year. Following the custom, the clergy and catechists, helpers and lay-readers, all were in procession at the services Friday and Sunday mornings. The delegates from one or another reservation assembled behind their standard bearers and at the proper signal they, with the catechists and clergy, marched toward the booth. Then one delegation after another marched to its place, and last of all the choir and long procession of workers. The sight once seen is never to be forgotten.

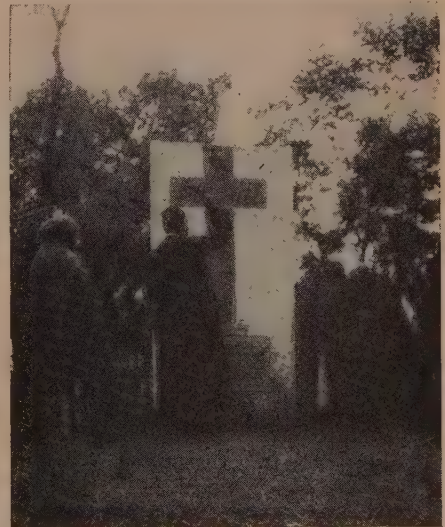
The meetings of the convocation itself, the details of the presentation of the men's and the women's and the children's offerings, the ordination of five men as deacons, the induction of sixteen as catechists; all of these are parts of the convocation which have had their place at other points and in other years. Every one of them was characterized by simplicity and devotion. Sunday afternoon, however, as a special commemoration, a pageant was given by the people themselves, the words of which were written by Bishop Burleson.

Under the caption *Oicimani Hanska Kin* (The Fifty Years' Trail) scenes were given to mark the fifty years of service by the Church among the Dakotas. After singing *The Church's One Foundation*, the heralds—first in

English and then in Dakota—spoke as follows:

All hail to you, good Christians, gathered here
Upon the sacred soil where first was raised
The Standard of our Church, and whence began
That pilgrimage for God which knew no rest
Till to the utmost boundaries of our tribe,
Where'er Dakota tipis stood, there went
The story of the Cross and Him Who died.

The first scenes depicted the banishment from Minnesota; a winter of trouble; and the group of Christians at Santee, including Bishop Clarkson, Paul Mazakute, others of the clergy and of the Indian congregation. The



SCENE FROM THE PAGEANT
The Reverend Philip Deloria and group at Bishop Hare's Grave



THE PROCESSION OF CLERGY AND OTHER WORKERS AT THE OPENING SERVICE

next group gave first a picture of Bishop Hare, the Reverend J. W. Cook, and a class for confirmation. This was followed by a glimpse of one of the boarding schools which Bishop Hare had established, and a representation of Bishop Hare himself traveling across the plains. Group three pictured the old and the new. The first scene represented the martyr-

dom of Mr. Pfennel; the next scene showed one of the circle of heathen Indians; the next a massacre of the people. Group four, beginning with the convocation of 1909, showed a number of scenes, among which was the representation of Bishop Hare's grave with a group of Indian people about it and the Reverend Philip Deloria addressing them in their own



CROWDS COMING AWAY FROM SERVICE IN THE TEMPORARY BOOTH

Oicimani Hanska Kin

tongue and urging them (as he did actually at the grave itself) to hold their Faith. Step by step from this point the scenes came down to the actual present closing with a tableau giving Bishop Remington and the many others who served overseas, with the little children grouped about them bearing banners, representing the various forms of activity such as the Juniors, the Red Cross, and the Liberty Loan. Then as a fitting conclusion to the pageant—the stage for which had been built out of doors at the rear of the booth in which the services were held—the congregation quietly turned about in their places and faced the chancel, the bishops, clergy and other workers took their places in line, and the whole procession marched into the church singing *Onward Christian Soldiers*, after which the *Gloria in Excelsis* was sung and the congregation dismissed with the bishop's blessing.

A pageant well acted is of interest anywhere. A pageant staged in the country where the scenes depicted actually took place, and lines spoken by those who had part in the original scenes, impress one in a way hard to

describe. Many hundreds of people had come across the Missouri from Springfield, South Dakota. Others had come from various nearby points in Nebraska. Not one but carried away with him a very sincere respect for the faith and steadfastness of the Christian Indian.

During all of Saturday and parts of both Friday and Sunday, the people—men, women and children—had been bringing in their offerings as representatives of one or another congregation, individual or organization. At the final service Sunday night this offering was presented upon the altar. Having seen the people first by their presence and then by the vivid picture they had given in the pageant illustrate their faith by their very deeds, we saw them add their works in the form of a missionary offering of something over eight thousand dollars—more than a thousand dollars larger than last year!

Oicimani hanska kin! In the words of the herald:

May He in His good mercy grant to us
A double measure of that high resolve
And brave devotion which has builded
here

Amid this ancient people of the plains
The Kingdom of our Lord and of His
Christ.



THE CLOSE OF DAY

WORK AMONG THE FOREIGN-BORN

By the Reverend Thomas Burgess

Secretary, Department of Missions

AMERICAN CHURCH LEAGUE OF FELLOWSHIP

WE hereby propose this simple, fundamental, elastic scheme, adaptable to any kind of parish or mission, as one method in which the problem of reaching the foreign-born and their children may be solved.

The basis of the organization consists of groups of two for each race, viz.: one first-class layman of the parish and one first-class man of the particular race. It can be carried out further by pairs of women, boys and girls. The pairs will be the point of contact between the racial group and the parish, each pair to work out *together* how the needs of the particular race group may be best met, and then meet those needs with whatever assistance is available. The League may consist of from two to any number. The pairs, of course, meet together with the rector for general consultation and fellowship and Holy Communion.

Let us take a hypothetical case and see how such a league of fellowship would work out. A small parish in a community where there are many of the foreign-born makes a survey and finds twenty-five Greeks, a hundred Czechs and one hundred and fifty Italians, most of them unchurched, for there is neither Greek nor Czech church in the town, nor any Italian priests in the Roman Catholic church. The junior warden, a lawyer, whom we will call Mr. A., volunteers to start a branch of the League. He already knows Mr. G., a business man, one of the leading Greeks. Mr. A. reads up on the Greeks and if possible takes a special course of study in the problem of our foreign-born neighbors, in the meantime getting better acquainted

with Mr. G. With the help of the rector he selects another member for the League, Mr. B., the manager of the trolley line, who also starts studying and making friends with his Italian foreman. A high-school teacher and scoutmaster, Mr. C., is the next member. He studies the Czech nation by the aid of a most interesting pamphlet written by the Reverend Robert Keating Smith (to be procured from this office) and enlists the aid of one of his pupils, a Czech boy scout. In the course of time these members take counsel together and arrange a reception for Greeks in the parish house to which the nearest Greek priest is invited. Next morning there is a Greek service in the church attended by all the Greeks in the community and a number of the American parishioners. The confidence of the Italians and Czechs is also gained, perhaps in a different way. Gradually as opportunities arise they are shown that they have a real place in the life of the parish.

The result of such a plan as we have outlined would be without doubt a large increase in numbers in the congregation and the Church-school. The whole parish would be interested and the sense of fellowship deepened. It all takes time and work, the exercise of Christian tact, but there should be no patronizing. Nothing should be done without the advice of the rector and the leaders of the League. It may be a hard task to get some of the parishioners to treat the "foreigners" with American equality and Christian hospitality, but the American Church League of Fellowship will do it.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

THOSE who are looking forward with some hesitancy to leading "discussion groups" on the *Survey* will be glad to learn that Miss Laura F. Boyer has written an unusually helpful booklet of *Suggestions to Leaders* giving complete, definite plans for covering the *Survey* in two years. While suitable for use by experienced leaders it was written particularly for those with little or no experience and should make it possible for *every* parish to confidently attack the great educational campaign among the adults of the Church.

Our splendid, vitally important task is to get as much of the information in the *Survey* as possible into the consciousness of the men and women of the Church to the end that they may intelligently meet Her present great needs and opportunities. Discussing the various problems in small groups is the best way, but if one can't get *all* into "discussion groups", the rest may be reached through a series of programmes. Fortunately, Miss Dorothy Giles, who prepared last year's programmes for *Neighbors*, has just completed a series of very attractive programmes covering the *Survey* in either one or two years which may be easily followed in even the smallest parishes and missions.

The advance sales are already the heaviest in years. E. E. PIPER.

FOR those who prefer to take up one mission field to study during the coming season, instead of covering the whole work of the Church in the *Survey*, we are publishing as a text-book, *The Alaskan Missions of the Episcopal Church*, by Archdeacon Stuck. We are especially glad to commend this book to the increasing

number of men who are taking up the study of their Church's Mission. It is the story of "a man's job", written by a man who is not only pre-eminently gifted as a story-teller, but who writes whereof he has experience. Known on two continents as an explorer and a man of letters, Archdeacon Stuck is first of all, and above all, a missionary.

Ever since the day when Bishop Hare was sent to carry the Gospel to the Dakotas, the Church has been accused of "taking a razor to split Her kindlings", but the wisdom of Her policy has been vindicated time and again. Work done among primitive people or in primitive conditions of life requires men and women of the strongest and finest calibre to be successful. Perhaps in no other mission field is this shown more fully than in Alaska. The bare facts of the devotion and self-sacrifice shown by the men and women who have given their lives in greater or less measure to this work command our respect; told by Archdeacon Stuck they are of fascinating interest. Bishop Rowe climbing the Chilkoot Pass, Dr. Driggs in his seventeen years' isolation at Point Hope, Annie Cragg Farthing giving her life at Nenana—these are but a few instances of what has been ineptly called "the romance of missions", for the stern facts of missionary work under such conditions are more thrilling than fiction.

This book will find a place on library shelves for its literary value as well as for the information it contains. It is printed on good stock, fully illustrated with about fifty half-tones. A large map and an index are supplied. Price, cloth, \$1.50; paper, \$1.00; postage prepaid.

NEWS AND NOTES

MANY of our readers have been kind enough to tell us that they were particularly pleased with the picture of the old man playing the violin so cheerfully on the cover of our September issue. Perhaps they will like to know a little more about him. Deaconess James of Holy Cross Mission in the Virginia mountains writes us: "The hero of the cover has survived the name of Ananias for eighty-eight years. I wish you could hear him play 'Dixie' and see him wag that foot while he plays. One of his daughters—a grandmother herself—also plays and helps us in church at special services. Do you suppose if I wrote that up a little it might result in a new fiddle for her? You see, I am a dangerous person to get started." We should not be a bit surprised if this little "write-up" resulted in a new fiddle, or at least in a used one that was to all intents and purposes as good as a new one. The editor would be glad to put anyone interested in touch with Deaconess James.

*

THE other day a Churchwoman came into the Church Mission House with a gift of five dollars which she desired to make because she had unexpectedly received some additional money through the sale of a small piece of property. She was told that five dollars would pay the expenses of an operation in one of our hospitals in China, and that it would mean the restoration of sight to some person going blind through cataract.

That five dollars will soon be on its way across the Pacific. It would be fine if it might have a whole line of successors, so that every day there might go from the Church Missions House at least five dollars for this purpose. Those who want to give ten dollars would have the satisfaction of knowing that it would not only pro-

vide for the expenses of the operation, but also for the three or four weeks of care that must follow it.

*

A CORRESPONDENT has called our attention to an inaccuracy in the editorial columns of the September SPIRIT OF MISSIONS, where, in referring to Mr. Ramsaur's admirable article, *The Call of a Great Opportunity*, it was stated that Bishop Overs and Mr. Ramsaur had together taken a trip of a thousand miles through the interior of Liberia. We learn that Bishop Overs did not take this particular journey. The picture of Bishop Overs and his hammock men, which accompanied the article, was taken on another occasion when the bishop visited every one but two of our Liberian missions.

*

THE S. P. G. is gathering a Peace Thank Offering Fund of \$1,250,000. It expects to have at least \$500,000 of this amount in hand by December 31, 1920. The money will be used to maintain the widely extended S. P. G. work without curtailing in these times of high prices and to provide for some absolutely necessary extensions.

The income of the Society so far, this year, is nearly thirty per cent larger than for the corresponding period in 1919. The actual figures of increase are \$145,000.

*

AT the date of going to press orders for approximately 50,000 additional copies of this United Thank Offering Number have been received. Much interest has been shown by members of the Woman's Auxiliary all over the country in this issue, which is, so far as we know, the first number of THE SPIRIT OF MISSIONS dealing almost entirely with the work of United Offering missionaries in many countries.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D. D., EXECUTIVE SECRETARY

TWENTY YEARS OF RELIGIOUS EDUCATION

JUST about a score of years have passed since the first influences of the modern movement in education began to infiltrate the field of the Church's teaching, bringing with it new methods and new terminology.

These twenty years have been remarkable for their creative and constructive results. We stand as a Church today at the opening of a new era, big with promise, with a comprehensive plan of action under which the whole Church can march forward in harmonious lines of both theory and practice.

Twenty years ago it was the "Sunday School" for which we labored. Now, at least in progressive circles, it is the "Church School". Beneath the alteration of that one word lies a deal of endeavor, and a wealth of new ideas.

It is worth a few paragraphs to display the gradual upbuilding of a *national* responsibility for religious education in the Church. Twenty years ago it was chiefly the parish which promoted training in religion. Now the Church at large, the province and the diocese are all backing the parish in its efforts.

The diocese of New York deserves the credit for starting the new movement. It was in 1898 that the New York Sunday School Commission was organized and in 1900 secured the publication, by diocesan funds, of the series of lectures called *The Principles of Religious Education*, which proved an epoch-making book. The influence of the New York Commission through its work started the first real *diocesan*

interest in religious education. "Commissions" began to multiply until the majority of dioceses maintained this form of organization. Ten years ago, under the influence of the General Board of Religious Education, the "commissions" began to turn into "boards". The boards were more responsible organizations, closer knit into the canonical fabric of the diocese, but, after all, the change was not as stimulating as its promoters hoped. There were still active boards, and boards which existed chiefly on paper, or met annually to draft a few suitable remarks on the situation to lay before their respective conventions.

During the last year still another change has taken place. The adoption by the Church at large of an executive form of government under the "Presiding Bishop and Council" has induced a similar change in the diocesan machinery. Many of the present "Boards of Religious Education" are dissolving to make place for an Executive Council of the diocese, in which some one, two, or three persons carry the responsibility for educational matters, supported sometimes by a committee formed outside the Council membership. The main effect of this change is the concentration of responsibility in the hands of a few. As we have all learned, however, by experience, it is the few who have borne the burden under all the previous conditions. Stepping up from diocesan to national organization the last twenty years have witnessed the birth of the first real attempt at a Church-wide supervision of religious education since

The Educational Department

the founding of this American Church. Unquestionably this is the greatest constitutional advance in the educational field of religion for over a century. It reveals the same desire for unity and efficiency which led to the formation of diocesan organizations. But it has been more successful in its actual results because the Church was willing to provide salaries for executive officers.

In the beginning two efforts at national organization grew up contemporaneously, one originating out of the co-operation of diocesan commissions, and known as the Federation, the other a body of men appointed by General Convention in 1904 under the title of the Joint Commission on Sunday-school Instruction. The Federation, slightly the older of the two, gradually retired from the field in favor of the work of the Joint Commission. Two important printed reports were issued by this latter body, one in 1907 and the second in 1910. As a result of the second report General Convention of that year constituted the representative body known as the General Board of Religious Education. This was the first time at which this American Church had ever given executive oversight in religious education to any particular group of men.

Even in 1910, however, the function of the General Board of Religious Education was limited to the field of the Sunday-school. In 1913 the Board succeeded in convincing General Convention that the proper handling of religious education required the supervision of all its fields from a common center, and the limitation was removed. This opened the way for the establishment of departments covering the work:

1. of the parish; 2. of secondary schools; 3. of collegiate institutions; 4. of theological institutions.

These departments were dissolved when the Presiding Bishop and Council took the field,

So far as the *provincial* organization of religious education is concerned, its origin was secondary, inserted between that of the diocese and that of the national Church, both of which were already in operation. The provincial Boards or Commissions of Religious Education were supposed to be intermediary between the General Board and the diocese, and also to initiate work especially needed in their own fields. It will take time for the province to attain its own educational consciousness, but it undoubtedly has a place in the system.

Let us turn now from organization to the printed apparatus for religious education. Twenty years ago one might have said every parish was a law unto itself. There were several systems of lessons, chiefly the Joint Diocesan, which were widely used in certain localities. These were mostly "uniform", that is, without grading. But the different kinds of material in use through the Church as a whole were almost countless. Then came the production of the New York Sunday-school Commission Lessons, which obtained a fairly wide usage, and were marked by the desire to drive home the "source method" of study.

The guiding motive in the work between 1900 and 1910 was the effort to shape a satisfactory curriculum. The tendency was away from the piecemeal study of the Bible to a plan which would develop intelligent and well-rounded Church life. Many parishes and many dioceses were experimenting with new orders of study. It was this hunt after a suitable curriculum which called forth the production of new and different lesson material and reinforced the necessity for graded work. The fruits of all this experimentation were garnered soon after 1910, and stored up in what was known as the Standard Curriculum. It was put forth by the first "General Board", but it represented the best efforts and progress of a decade.

The Educational Department

When it became evident that this Standard Curriculum could not be easily understood, or carried into effect until it was exhibited in a new set of lesson material, the *Christian Nurture Series* was begun, and has been built up by degrees until it covers the fourteen years and grades of the public school. It is the most extensive and successful experimentation which this American Church has ever undertaken. Hundreds of leaders have had a share in it, and today it is probably used by one-third of the entire constituency of the Church.

Having constructed a fairly satisfactory basis for elementary religious study the Church is now able to prepare a plan of training teachers to teach the courses prepared for school use. Twenty years ago there was nothing which could be called a system about teacher training. There were sporadic classes in the elementary principles of pedagogy or certain Biblical subjects; there was the homiletical study of next Sunday's lesson; but there was no recognized system of training. The first attempts at such a system began about 1907. For the next ten years there was a recognized standard course in teacher training. Since 1917 a new standard course has been adopted and is in process of completion. The old standard dealt with various general subjects of religious study as such. The new standard concerns itself with *how to teach* the lines of study involved in the *Christian Nurture* system. This standard course is supported also by a plan of monthly or periodic studies of definite *Christian Nurture* grades. It is suitable for training teachers in communities where there are a number of *Christian Nurture* schools.

The last few years have seen a remarkable development of summer schools for religious training. Taking their cue from the work in Northfield, from the summer work of the universities, and from the summer gather-

ings for mission study, the workers in education have built up a most effective method of training for leadership in the formal branches of religious education as well as missions and social service. A year ago it was estimated that nearly 2,000 leaders were in contact with such schools. This current summer of 1920 the number has been almost doubled.

The last decade has witnessed two other most important developments in religious education; viz., the systematic plan of service, and the extension of religious studies into week-day periods. There was not time for complete and rounded instruction in the Sunday period. Learning, it was seen, involved activity and expression, and the Sunday hour needed the support of at least one other study period. In both cases it was necessary that the work done needed to be intimately connected with the Sunday programme of studies and the elasticity of the *Christian Nurture* idea made this entirely possible and practicable.

The plan for service has brought about the formation of what is called the Church School Service League, which bids fair to relate and unify the programme of all the parish organizations working among children and youth, and to bring about a harmonious relationship between the three functions of education, missions and social service. In this way the wider religious training of the parish receives a unity of design, upon which can be built up effective plans for diocesan and provincial endeavors.

Twenty years ago there was no such unity, no thought of a more thorough system such as week-day instruction can produce, no general plan of grading, no generally recognized curriculum of studies, no systematic attempt to make teachers, and no summer schools of religion in the Church. Surely we have reason to be thankful for the accomplishments of this brief period of Church life.

THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

A MISSION—NOT A “MOVEMENT”—NEEDED

THE Nation-Wide Campaign authorized by the last General Convention, even though limited in its results, accomplished more for the Church at large than any movement hitherto undertaken. In hundreds of cases it rejuvenated parishes, restored to solvency organizations and agencies, parochial and diocesan, that were seriously embarrassed, and guaranteed, as far as financial support was concerned, the great boards of the Church as they have never been guaranteed before. However limited the time for prosecuting the plan and however imperfect the machinery, the actual benefits accruing justified the undertaking.

Simultaneously with this great movement, there came into existence the new Executive Council. One of the first things considered by this Council was how to make permanent and valuable to the whole Church the fire, enthusiasm and zeal provoked by the Nation-Wide Campaign. To that end a new department was organized, a permanent executive secretary chosen and under the direction of the Council the initial undertaking was the promulgation of a plan for a Church-wide spiritual Mission.

To many the Campaign of last fall and winter lacked in a measure the spiritual note, and its large appeal seemed to accent too much the Church's material needs. Further than this, it was felt that the Campaign itself disclosed a demand for a great, Church-wide, national Preaching Mission that should call forth the best the Church has to give. Obviously, the extent of the field to be covered and the limited number of those who by aptitude and experience felt themselves qualified to undertake such a

Preaching Mission, made such a large undertaking seem difficult if not impossible. It was the peculiar exigencies of the present hour and the urgency of the situation that prompted the planning of a Mission at the earliest possible day. It seemed to the committee charged with carrying forward the plan that Advent was the best season. Such a Mission would emphasize the Church's solidarity.

As the plan has thus far been made, it contemplates a call to a number of bishops and other clergy to give themselves unreservedly for a period of ten days or two weeks to conduct a Preaching Mission at such strategic points as may be designated. This group of a hundred or more especially qualified mission preachers will serve as general missionaries. They will, if a sufficient number is secured, go in groups of two. While assigned to certain definite centers, it is designed to have them, under the direction of the diocesan committees, cover as wide a field within a given territory as possible. It is designed to have them conduct conferences and retreats for the clergy and in consultation with them, plan for parochial Missions generally.

It is hoped that these diocesan clergy conferences may be in the nature of clinics for the full discussion and analysis of the Church's present condition and needs.

Our Church people themselves need both a preaching and a teaching Mission; yes, they need to hear again the great truths of religion—conversion, repentance, salvation, faith and love—and to know that they are vital and essential parts in the Master's divinely empowered institution, His Church.

JAMES E. FREEMAN.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

THE NEW PRAYER

DOES everyone know about the new prayer for the United Thank Offering which was adopted in Detroit on October 17, 1919? Please read it thoughtfully.

O LORD, our Heavenly Father, we pray Thee to send forth more labourers into Thy harvest, and to grant them Thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as Thou hast given to them. Accept from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of Thy Kingdom, through Jesus Christ our Lord. Amen.

Is it not both definite and comprehensive?

Naturally, because of long use, the old prayer is dear to hundreds of women, but it is inadequate. While there are petitions for the Gift of Life and the Gift of Means, there is no remembrance of our workers already in the mission field. The new prayer, although very little longer, has seven petitions instead of two. They are as follows:

1. For new workers.
2. For special grace for those who offer their lives for missionary service.
3. For the workers already in the field.
4. For closer fellowship with them.
5. For the gift of means.
6. For the acceptance of our Offering, of prayer, gifts and service.
7. That it may be blessed to the coming of the Kingdom.

A prayer so logically constructed is easily memorized, and therefore may be said frequently, and in unison at meetings.

Prayer is "the inward and spiritual grace" of our United Thank Offering. Its importance should be stressed at all times, and the Offering carefully explained. Many contributors fail to realize that *this* Offering is entirely different from anything else. They miss all the joy of it in their own lives, as their Thank Offering and their Gift of Substitution, because they are not informed as to its nature and spirit, and have no sense of helpful fellowship with "the other women"—their substitutes in the mission fields. Contributors, for many years, have confessed to the writer, with tears in their eyes, that they had "never understood"! It was during those wonderful weeks in Detroit, that an earnest woman who had surely caught the vision, exclaimed: "The United Thank Offering is the biggest thing we have!" What wonder that, in the dawn of that new day, in which the air was charged with the spirit of federation and fellowship, there should have come to many of us a deeper realization of the wondrous beauty and the all-embracing comprehensiveness of our United Thank Offering—as the precious possession and privilege of each and every Churchwoman irrespective of organizations or departments of work. Yes, it is "the biggest thing we have"—for prayer and fellowship, for giving and thanksgiving. Its possibilities as a financial asset are well-nigh limitless. The Offering will increase beyond our dearest dreams *if* we put into it all the power which comes through intelligent, definite and loving prayer.

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273 Saint Faith's School, Yangchow.
278 A Year's Work at Saint John's University, Shanghai.
280 Saint Mary's Hall for Girls, Shanghai.

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- 500 In the Greater Antilles.

Honolulu

- 1000 The Cross Roads of the Pacific.

Japan

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Liberia

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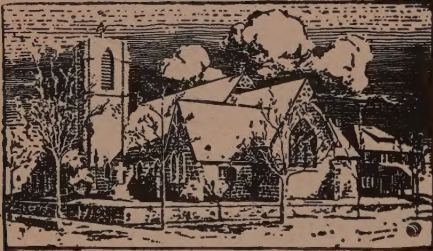
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